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# Lives of the deceased bishops of the Catholic Church in ...

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Clarke

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LIVES  
OF THE  
DECEASED BISHOPS

OF THE  
Catholic Church  
IN THE UNITED STATES,

WITH AN APPENDIX AND AN ANALYTICAL INDEX.

By RICHARD H. CLARKE, LL. D.

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Author's Revised, Enlarged and Corrected Edition.

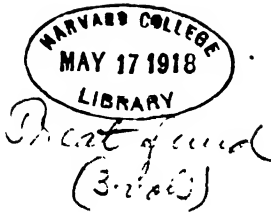
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TO

*Our Holy Father,*

PIUS IX.,

WHO DEFINED THE DOGMA OF  
THE IMMACULATE CONCEPTION OF THE VIRGIN MOTHER;

WHO CONVENED THE ŒCUMENICAL COUNCIL  
OF THE VATICAN, AND DEFINED THE DOGMA OF  
PAPAL INFALLIBILITY;

WHOSE PROLONGED PONTIFICATE HAS BEEN  
A TRIUMPHAL PROCESSION  
FROM CROSS TO CROSS, AND FROM CROWN TO CROWN;

WHOM HISTORY WILL CALL PIUS THE GREAT.

THESE VOLUMES ARE REVERENTLY DEDICATED BY HIS  
DEVOTED SON IN CHRIST,

*The Author.*



# THANKS.

---

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## PREFACE.

---

THE Church of America is said even now to be in her infancy. So much is to be done. So vast is the field. So rapid her present growth. Yet she possesses an antiquity of her own, traces her history back eight hundred years, and links her origin and traditions with the Ages of Faith. In the tenth century Christianity was planted on our Continent by Northmen, and in the twelfth a devoted Catholic Bishop and zealous missionaries blessed the soil of our own country by their ministry and by their lives.

A long period of undisturbed paganism followed. But in the fifteenth century the genius of Columbus, stimulated and enlightened by his Catholic devotion and faith, presented a new world to Christendom, and the cross of salvation gleamed upon both continents of our hemisphere.

Within the same generation that witnessed the splendid success of Columbus, the Church, wafting her graces on the wings of discovery, despatched a Catholic Prelate and missionaries to evangelize the dusky children of the everglades, and build up the diocese of Florida. They came, and heroically gave their lives for the flock they loved only in Christ. During the Colonial period our churches, whether in Maryland and Pennsylvania, or in Louisiana and Florida, or through the Valley of the Mississippi, were attached to the jurisdictions of the parent nations.

The venerable succession of Archbishops of Baltimore extends back to the infancy of the Republic. The Archbishops of New Orleans trace back their line to the Spanish Bishops of the last century. In 1808 the Sees of New York, Boston, Philadelphia, and Bardstow (now Louisville) were created, and since that auspicious era the episcopal sees of the United States have multiplied like the mustard-seed of the Gospel. In

1846 Oregon, and in 1847 St. Louis, were raised to Archiepiscopal Sees. In 1850 New Orleans, New York, and Cincinnati were also erected into metropolitans. The same was done for San Francisco in 1853. The primacy of honor among Bishops and Archbishops was conferred upon the Archbishops of Baltimore.

The growth of the Catholic Church in our midst has proportionately far outstripped that of the Republic. In a period of ninety-five years, the United States have increased from thirteen States to thirty-seven States and eleven Territories; while the Church, during a period of eighty-one years, has increased from one bishopric to fifty-four bishoprics, six vicariates apostolic, and four abbeys with mitred abbots. The population of the country has increased from 2,803,000 to about 40,000,000, an increase of about 1,433 per centum; while the Catholic population has increased from 25,000 to about 5,500,000, an increase of 22,000 per centum. The increase in our Catholic population has resulted from foreign immigration, the natural growth of our native population, conversions from the sects, and accessions from the Indian tribes. The salvation of the Indians has ever been one of the dearest aims of the Catholic Church. The Church is conservative and productive. Had her efforts not been defeated by the non-Catholic and inhuman policy pursued towards the Indians, they too would have been prepared for an enlightened civilization on earth, and for the enjoyment of the beatific vision in heaven.

But the Church in the United States had to provide spiritually for this vast and rapid growth of her children. The zeal with which she has addressed herself to this gigantic work of labor, fecundity, and grace, and her success, could have proceeded alone from God. Our clergy have been increased from twenty-one priests in 1790, to about four thousand eight hundred, dispensing the blessings of faith and religion to five and a half millions of Catholics, worshipping at four thousand two hundred and fifty churches and seventeen hundred chapels and stations. The incense of prayer and benediction ascends, also, from thousands of institutions dedicated to religion, education, and charity, and dispensing inestimable blessings upon the land.

To Rome, the Capital of the Christian World, Eternal City, destined in our hopes and prayers and faith to be restored to us again as the free and undesecrated Mistress and Ruler of Churches, and to the Sovereign Pontiffs therein, Vicars of Christ on Earth, we turn with love and gratitude for the care, solicitude, and support bestowed upon our Churches, and for the exemplary Prelates bestowed upon them by the Chief Bishop of the Church. To our venerable Hierarchy, Bishops and priests, and to the religious orders, both male and female, we render thanks for their labors, their sacrifices, their sufferings, and their suffrages.

To our Prelates, especially, is due under God the splendid result we have but faintly mentioned. They were the founders of our Churches, the pioneers of the faith, and the chief pastors of our flocks. In poverty and suffering they commenced the work, and spent themselves for others. A diocese just erected upon the frontiers, in the midst of a new and swarming population, to anticipate and save the coming faithful, the hope of a future flock, an outpost upon the borders of Christianity and civilization—such was the frequent work and vigilant foresight of the Propaganda and of the Councils of Baltimore. Such the charge confided to a newly consecrated Bishop. To the religious enterprise and untiring providence of the Catholic Church, in her prompt and vigorous measures for the extension of the faith in this country, may well be applied the striking lines of Milton:—

“Zeal and duty are not slow;  
But on occasion’s forelock watchful wait.”

*Paradise Regained.*

To assume the task of creating, as it were, building up, and governing the infant Churches thus confided to their care, was the work that was faithfully and zealously performed by our Bishops. It was no uncommon thing for a Bishop to be sent to a diocese where there was scarcely a shrine or a priest; where he not only had no friends or organized flock to receive him, but where he had not even an acquaintance; where he would not meet a face that he had ever seen before. In some

instances he had to enter a diocese rent with disunion or schism among the people. In others he was compelled to reside out of the episcopal city by reason of disaffection prevailing within. In other cases such was their poverty, that they had not the necessary means to procure an episcopal outfit, to provide a pectoral cross and crozier, or to pay their traveling expenses to their dioceses. In many cases the humble log cabins of the West were their episcopal palaces and cathedrals; and frequently church, episcopal residence, parish school, and theological seminary were all under the same contracted roof. In the midst of such difficulties we behold examples of humility, patience, cheerfulness, zeal, charity, love, poverty and untiring labor. A study of such examples, and of lives so good, so heroic, has led us to undertake the work now presented to the public, in order to repeat and continue their holy influences, to preserve the memory of such deeds, to render a tribute to those honored names, and to rescue, as far as we could, our Catholic traditions from oblivion or total loss. We applied to ourself, and yielded to, the spirit of the poet's appeal:—

“ Spread out Earth's holiest records here,  
Of days and deeds to reverence dear;  
A zeal like this what pious legends tell?”

We are conscious of a double imperfection in our work: first, that which proceeds from our own unworthiness and shortcomings, by reason of which we submit our task with unfeigned diffidence and humility to the generous reader; secondly, that which proceeds from the insufficiency of the materials at our service—an imperfection which we should be glad to have remedied by the kind assistance of such as possess additional materials, and are willing to give us the use of them.

We also submit our labor to the Holy Father, the Universal Bishop, with most sincere protestations of reverence, obedience, and love.

THE AUTHOR.

NEW YORK CITY,  
FEAST OF THE ASSUMPTION B. V. M., 1871.

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THE LIVES  
OF THE  
**Deceased Bishops of the Catholic Church**  
IN THE UNITED STATES.

---

ERIC, BISHOP OF GARDA,

*First American Bishop, A.D. 1121.\**

THE star that appeared in the East and moved towards the West, standing over Bethlehem, was more than the sign of a Savior's birth: it was at once emblem and prophecy of the rise and progress of Christianity. From the rejection of Our Lord by the Jews, the course of that benign faith was from the East, where it arose, to the West. The journeys of St. Peter and St. Paul, from Jerusalem to Rome, were the beginnings of the fulfilment. The wonderful achievements of the Church in overcoming heathenism and barbarism, and in reducing the continent of Europe under the sweet yoke of her Divine Lord, constitute an unparalleled conquest in the annals of our race—proof of her

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\* Authorities: *Antiquitates Americanae*; Wheaton's *Northmen*; *North American Review*; *History of the Catholic Missions*, by John G. Shea; *The Catholic Church in the United States*, by De Courcy and Shea; Irving's *Columbus*, Vol. III. Appendix—Title, *Voyages of the Scandinavians*; *Lecture on the History of America before Columbus*, by Bishop Lynch, of Charleston, &c., &c.



divine origin and commission. The contest she carried on for centuries with the powers of darkness resulted in her triumph only after the most sublime efforts of heavenly grace and human genius, the heroic labors of armies of Christian missionaries, and the flowing of copious streams of the blood of martyrs. Inch by inch was the ground contested, from the Orient to the Emerald of the Sea. Westward was the triumphant march of the cross. The long centuries that intervened, from the rise of Christianity to its complete establishment in Europe, and its advent to the Western hemisphere, were ages of heroic and gigantic labors, of brilliant and glorious successes. It is not so much a matter of wonder that the delay was so long, but rather that the effort was so soon made, and that there should have beamed on this new world, at so early a period, the resplendent light of the Christian Faith. The advance of Christianity to our shores was not even known, at the time, to involve the discovery of a new world; thus the subsequent discovery of Columbus electrified mankind. Indeed, if we may judge from a human point of view, the missionaries of the Catholic Church rushed impetuously to this vast field, yet unprepared, before the fulness of time had been accomplished. Our soil was blessed by Christianity, by its missions, prayers, and sacrifices, as early as the tenth century—a flash of light and glory most effulgent, but transient—a ray of hope for a future Christendom!

From Ireland, the western terminus of Christian nations, colonization and the Faith extended northward to Iceland. The Icelanders,—

“Far in the Northern Land,  
By the wild Baltic's strand,”—

hardy explorers and marauders of the northern seas, pushed their adventures beyond the Eastern to the Western hemisphere. It was thus, by bold advances, the Northmen not only swept the seas, but also planted colonies on the Southern coast of North America as early as the tenth century.

“Joining the corsair’s crew,  
O’er the dark sea I flew  
With the marauders.  
Wild was the life we led;  
Many the souls that sped,  
Many the hearts that bled,  
By our stern orders.”

Iceland had not yet been converted to Christianity, and the first colonists were pagans. In the mean time Christianity advanced from Ireland into Iceland, and it was not long after it gained a foothold there that Catholic missionaries went out to convert their countrymen in Greenland. Some of the colonists who went from Iceland to Greenland pagans, returned Christians. Prominent among these was Aré Marson, a pagan Ice-lander, driven by the storms of the Northern ocean into the colony in the year 983. He received there the regenerating waters of baptism. Lief, son of Eric the Red, the founder of Greenland, returning to Europe soon afterwards, visited the mother-country, when Olaus, Norway’s sainted King, became the instrument of his conversion to Christianity.

Lief returned to Greenland in the year 1000, accompanied by Catholic missionaries, who must have been imbued in an eminent degree with the true apostolic spirit, for it was not long before most of the Northmen in America were Christians. The churches and con-

vents of Greenland began to compare in piety and learning with those of the mother-country. But already had wind and wave driven some of these hardy explorers to the southern coast of what are now Canada and New England; and they, returning afterwards to explore the country thus seen, coasted along Labrador and Nova Scotia, and, adventuring still farther, sailed into Narragansett Bay. The country was festooned with vines teeming with wild grapes, and received from these first of European visitors the name of Vinland.

A settlement was formed, and fostered under Thorwald, Thorstein, and Thorfin successively. The missionary was never behind the adventurer and explorer; and Greenland sent her priests to convert the pagan Northmen of Vinland, their own countrymen. Thus, among the colonists of the same country, Druids and Christians, the altars of Thor and Woden arose alongside of Christian shrines, in which the Immaculate Lamb was immolated, a willing victim for the souls of men. It was during these north-western explorations that congratulations were exchanged between Icelanders, Greenlanders, and Vinlanders, over the almost simultaneous conversion of the mother-country and her colonies.

The most active and zealous of the Norse missionaries was the celebrated Eric, the first of Catholic priests who placed his foot on our soil, the first bishop that exercised jurisdiction over any part of America. He had already spent several years in the arduous missions of Greenland. When his countrymen, under Thorwald, Thorstein, and Thorfin, who were said to have been of Irish origin, began to colonize the newly-discovered country of Vinland, the ardent spirit of Eric carried him among the first to those new fields of apostolic labor. Here,

for several years, he toiled and served with holy zeal and with great success. So great was the progress of the faith in Greenland, and of the mission in Vinland, that, in 1120, Eric returned to Norway, and induced the ecclesiastical authorities to found a bishopric in the new colony, and to provide for an organization of the rising Church. It was thus through the bishops of Scandinavia the new see of Garda, the chief seat of the Norse settlements in America, was founded. Justly appreciating the pre-eminent services of Eric in that field, they elected him, as the most worthy incumbent for the new episcopate, the first Bishop of America. He received episcopal consecration at Lund, in Denmark, from the hands of Archbishop Adzar, in 1121.

Thus created Bishop of Garda, in Greenland, the whole of the Norse colonies in America were within his jurisdiction, including the Vinland of our own country. Ever intent on the spread of religion and the organization of the Church of Vinland, as well as the conversion of the savages of the South, he lost no time in visiting the new colony on the shores of Narragansett Bay, accompanied by a band of zealous missionaries who had volunteered for that service, and by a colony of settlers. He became at once devoted to his flock, and anxious to make every sacrifice for it. His love increased with his labors and successes, and he resolved never to be separated from his Vinland Church. Greenland, where religion was already well established and flourishing, could easily be provided with priests and bishop; but the infant Church of Vinland was more needy, more remote, and more uncertain in its future. How could he abandon so tender a plant, which he had himself set in a generous soil? Laying aside the mitre and crosier, he assumed

the black cassock and the cross of the humble missionary, and resigned his bishopric ; beautiful example of heroic devotion—historic proof of the equal vigor and perfection of the Church in all times—ever One, Holy, Catholic, and Apostolic ; knowing no infancy or growth within herself ; ever ancient and ever new ; and needing no development of time to produce heroes and martyrs in her newest acquisitions !

This devoted missionary now labored in the ranks with the companions whom he brought out with him, and dedicated the remainder of his life to the work of heaven on earth. It was not only the Scandinavian colonies on the banks of the Narragansett Bay to whom he devoted himself, but the Indians also shared his generous exertions.

It is no small satisfaction to the Catholic of America to see his Church trace back her history to the middle ages, and find the title of her first bishop in the ages of faith : ages more happy than our own, when, among Christians, altar had not been raised up against altar ; when the seamless garment of Christ had not been torn in pieces ; when there was but one fold and one shepherd. There, too, in the first advent of the faith to our shores, we may point to our first of bishops as our first of martyrs ; for though the silence of ages has concealed the fate of Bishop Eric and his companions, there is every reason to believe that, following their zeal and charity amid the dangers of savage war, shipwreck, and famine, they welcomed death in the glorious pursuit.

The location of Vinland, the field of Bishop Eric's labors and death, has been fixed by modern researches at or near the present city of Newport ; for here have been found, and still exist, Scandinavian ruins bearing unmis-

takable resemblance to the relics of the Northmen in Greenland and Iceland, and wholly unlike any known remains of Indian workmanship. In the *Memoirs* of the Royal Society of Antiquarians we find the following passage on this subject:—"The ancient *tholus* in Newport, the erection of which appears to be coeval with the time of Bishop Eric, belonged to a Scandinavian church or monastery, where, in alternation with Latin masses, the old Danish tongue was heard seven hundred years ago."

The Northmen and their missions passed away. A delicate thread of light, far back in remote ages, thus connects the Church of the present with the venerable past. Centuries of religious night settled upon our continent, and its existence, scarcely known, had passed away from the traditions of men.

"I was a Viking old!  
My deeds, though manifold,  
No Skald in song has told,  
No Saga taught thee!" \*

The Providence of God, however, was then working out designs of mercy in our regard, and calling into existence and guiding the agencies for a future and distant advance of Christianity from the Eastern to the Western Hemisphere,—a glorious advance! springing wholly from Catholic and religious motives; a consecration of will and purpose accepted by Heaven, and destined to restore to the Church in America much of what she had lost in Europe.

The ancient episcopal city of Garda was swept away

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\* The poet Longfellow, in his *Skeleton in Armour*, from which the above poetical quotations are taken, suggested by Scandinavian relics found near Newport, Rhode Island, has celebrated some of the exploits of the Northmen on the high seas and on our continent.

by the elements. The shifting of the Gulf Stream, with its genial breezes, has left that bleak coast of Greenland desolate. But the site of Garda has been identified by modern scientific researches, and the relics of the Northmen discovered imbedded in the sand. But let us preserve the precious tradition, and allot a place in our annals for the story of the first of American Bishops. Shall the title of the first American see pass away into perpetual oblivion? Or may we be permitted to suggest, with reverence, that the title of *Bishop of Garda* be revived in our venerable Hierarchy, and bestowed upon one of the Vicars Apostolic or Bishops *in partibus* hereafter to be created in the growth of our Church?

RIGHT REV. JUAN JUAREZ, O.S.F.,

*First Bishop of Florida, A.D. 1526.\**

OUR Western Hemisphere, under the benign Providence of God, was awakened from the long night of religious darkness which followed the transient colonies of the Catholic Northmen from Europe in the tenth, eleventh, and twelfth centuries, by an enterprise as truly Catholic and religious, and by a hero as devout a son of the Church, as the history of the world presents to our admiration. There is nothing in the visits of the Northmen to the shores of New England, nor in the brief colony they planted on the shores of Narragansett Bay,—events which had faded from the records of the race in the fifteenth century,—that can deprive Columbus of the glory of having discovered America, or diminish his prestige; much less detract from the noble and truly Catholic motives which impelled his great soul to the magnificent work of opening a new world to the apostleship of Christendom, to the spiritual conquest of Rome, to the promises and hopes of Heaven. From the beginning to the end of voyages, conducted under Catholic auspices, the missionary accompanied the mariner; the cross went side by side with the royal banner. Catholic Europe soon blazed with zeal for the conversion of a new world to the faith. The rude warfare and fierce passions of

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\* Authorities: Herrera's *Hist. Gen. de las Indias*; Torquemada's *Monarquía Indiana*; Bancroft's *History of the U. S.*; *History of the Catholic Missions*, by J. G. Shea; *Narration of Alvar Nuñez Cabeza de Vaca*, translated by Buckingham Smith.



ambitious and covetous warriors and adventurers, let loose upon a naked and barbarous race, in a country of boundless extent and fabled treasures, were checked by the presence of the men of God, and by the restraining and ameliorating influences of the sacraments of the Catholic Church. That Church herself, by Pope Paul III., raised her voice in behalf of the aborigines, protesting against the cruelties inflicted upon them, and against their reduction to slavery; and declared them to be rational beings, entitled to liberty, and "capable of the Christian faith."\* The solicitude of that Church for the Indians, her love for their souls, her charity, zeal, and tenderness towards them, were all beautifully illustrated for sixty years in the life and character, the labors and virtues of Las Casas, the illustrious Catholic Bishop of Chiapa. Had the Indians been left to the guidance of the missionaries; had peace among themselves been maintained by the power of the whites; had not the voice of discord been raised among Christians, a conquest for Heaven, instead of a slaughter of three centuries, and a home for the white man built over the graves of the Indians, would have been among the fruits of the splendid enterprise and Catholic zeal of Columbus. The Christian Republic of Paraguay; the edifying commonwealth of Huronia, on the northern lakes, under Brebeuf; the Catholic flock of Rale in Maine; the flourishing missions along the valley of the Mississippi and in both Californias, and numerous instances among the Indians of sincere conversion to the faith, of perfect reform of life, and even of heroic martyrdom, are some among the many

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\* *Apostolic Letter* of Pope Paul III., A.D. 1527; which see in Torquemada's *Monarquía Indiana*, and Clavigero's *History of Mexico*, and a translation of it in McGee's *Catholic History of America*.

proofs presented by our Catholic history to demonstrate the practicability of redeeming the race from barbarism, and of gaining them permanently to Christianity and civilization. A religion whose priests stopped at no personal sacrifice in order to do good, and who laid down their lives for the conversion of the pagans, could not, and did not of itself, fail to gain those children of the Western forests and prairies to the Church of God.

Well may we point with pride to that glorious band of missionaries, confessors, and martyrs who illustrate the Catholic history of our country. Amongst them was the subject of this memoir, Juan Juarez, Bishop of Rio de las Palmas, in Florida, the pioneer Bishop of the United States, and a joyous martyr for the cause of God.

Bishop Juarez was a native of Valentia, Spain; he was educated there, joined the Franciscans, and attached himself to the reformed branch of that order in the province of St. Gabriel. After Cortés had completed the conquest of Mexico, he began to give his special attention to the religious interests and welfare of the empire he had added to the dominions of Spain. He applied for missionaries for the Mexican Church, and his petition, seconded by the Pope and the King of Spain, was, after some delay, granted. Quiñones, General of the Franciscans, selected twelve of his Order to become the twelve apostles of Mexico, in 1524, at the head of whom was the venerable Father Martin of Valentia. Six of these missionaries were selected as "learned preachers," of which number was Father Juan Juarez, and he was named the fourth of the companions of Father Martin. They sailed from San Lucar, January 24, 1524, and arrived at Vera Cruz on the 13th of May. Cortés, who had invited them over, received them with profound honor and dis-

tinguished veneration. The following account of this event is from a note in Mr. Buckingham Smith's Translation of *Cabeza de Vaca's Relation*:—

“The respectful reception given by Cortés to these holy men at their entrance of the capital, earned their honest encomiums. Surrounded by his cavaliers, while he spread his rich mantle for the chief friar to walk upon, on bended knees he kissed the hands of the passing brothers. The humble bearing and poor covering of the mendicants were in strange contrast to the gallant deportment and gay attire of the knights; and when the Indians saw this obeisance, they thought a race had arrived superior to their turbulent conquerors. There were not wanting, then, those to tell Cortés that he had brought into the country an element of his ruin, and they forgot not to remind him of the occasion afterward. Torquemada considers the act to have been the greatest of his achievements in that he conquered himself; but admits that his downfall came in the course of the struggles made necessary for preserving the rights and liberty of the natives, which followed upon his own misconduct.”

The Franciscans established four convents of their order in Mexico, and in the first chapter held by the fathers after their settlement, Father Juarez was elected warden of the Convent of Huexotzinco or Gaxalcingo, now Huegocongo. He was afterwards appointed visitor of the province. He was a devoted friend of the Indians, who, under the mild influence of the Franciscans, lived in peace and harmony with the Spaniards, against whose authority they did not rebel. The convent under Father Juarez became the centre of Christian faith and reform. The Christian natives in goodly numbers flocked to this shrine for instruction and the sacraments. The large

house of the convent was crowded with children and neophytes, many of whom edified even their holy pastors by their piety and faith. Idolatry disappeared from their midst, and they heroically assisted in destroying the temples of the former idolatrous worship.

Father Juarez obtained from the King of Spain the protection of the crown for the Indians, and a decree prohibiting their enslavement, and requiring the Spaniards to treat them humanely. His name was held in grateful remembrance and benediction among the Indians long after his death; and they treasured "the memorials of his great religion and piety."\* In order more effectually to promote their welfare by interesting the Government in their favor, he visited Spain, carrying six of the natives with him, three of whom were of high rank, and three of lower grade. The king was much pleased and interested in these his new subjects; he ordered them to be dressed according to their ranks. But the climate of Spain did not agree with them, and he humanely sent them back to Mexico. The king also gave Father Juarez a considerable donation for the purchase of the vestments and church service necessary for the Mission.

Among the Spanish explorers and adventurers of that age was Pamphilo de Narvaez, who, in 1527, undertook and commanded an expedition for the conquest of Florida, in hopes of repeating the success and renown of Cortés. Influenced by the spirit of the times, he and his companions dreamed of vast conquests and boundless wealth, and felt sure of securing for Spain a country rivaling Mexico in population and resources, and for themselves fame and fortune. Spain, too, had heroes of higher and purer aims, who coveted conquests and trea-

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\* Torquemada.

asures of more inestimable price, and who, despising the wild notions of their countrymen in search of fountains of perpetual youth, advanced with courage and self-sacrifice greater than theirs, in order to bless with celestial gifts a perishing race, and to open to them the gushing fountains of eternal life. These were chiefly the religious orders of the Church, a precious inheritance from the middle ages, but composed of men animated with the same spirit and faith, wearing the same dress and speaking the same language in all ages and climes. Scarcely had Pamphilo raised his standard when the sons of St. Francis, pressing forward for the conversion of the natives of the new realm, unfurled the banner of the cross. Chief among these was Father Juan Juarez, already celebrated as an apostle of Mexico. He was accompanied by four other Franciscans, the Cantador Alfonso Enriquez, Father Asturiano, the lay brother Juan de Palos, and a fourth, whose name is not mentioned in the narratives of the day. Other priests are said to have accompanied the expedition.

The king was so sure of the success of the enterprise, that he proposed to have an Episcopal See erected for the new country, the royal grant of which to Narvaez extended from Rio de las Palmas, ninety miles north of Panuco, to the Atlantic or cape of Florida. Father Juarez was accordingly nominated and appointed by the Holy See first Bishop of Rio de las Palmas. The injunctions of the king to Bishop Juarez expressed a noble solicitude for the protection of the Indians, and required that the law providing that, in case of conflict, a summons to surrender or disperse should first be made before a resort to force by the Spaniards, should be enforced; instructions gladly accepted by the bishop, and

probably first suggested by that tried friend of the Indians. In his ardent zeal for the salvation of his new flock, and perhaps with the design of escaping the honor while seeking the labor, he did not wait for the bulls of appointment and investiture, but hastened to embark at once in Narvaez' fleet for America. He secured, however, a provision for the erection of a church and mission-house.

The Florida fleet sailed from San Lucar, June 17, 1527, suffered long delays and severe hardships and losses at San Domingo, Cuba, and at sea, and arrived off the coast of Florida on Holy Thursday, April 14, 1528. They landed April 16, and performed the usual ceremony of taking possession of the country in the name of the King of Spain, while the prayers, the benedictions, and holy sacrifice offered by the fathers consecrated it to God. Bishop Juarez, throughout the expedition, bore the title of the commissary, a title indicative of the office he held in his own order; and during those severe struggles which form the history of the adventure, was a faithful and discreet friend and counsellor of the governor. He accompanied Narvaez with a few others on a preliminary expedition into the country, spending the night in camp and returning to the coast on the following day. He soon formed some idea of the religion of the natives from discovering several cases containing the bodies of their dead, which were wrapped in painted deer-skins, and to which a superstitious homage was paid by the living. He represented the matter to the governor, who, at his request, caused all the cases to be burned, as an expression of horror at their idolatry. Narvaez was greatly perplexed in adopting a line of action; if he left his vessels on the coast, without a harbor, and advanced into the country, the loss of his ships would cut off all means

of escape in case of disaster in the inland march; if he remained near the shore, the glorious conquests that allured him to the interior would be lost: he summoned a council, composed of Bishop Juarez the commissary, and five others, and requested their advice. Various plans were presented, principal among which were those of Cabeza de Vaca, the treasurer, and of Bishop Juarez. The former proposed to re-embark and seek a harbor with the vessels; the latter earnestly opposed a re-embarkation, after the many disasters and losses of men and vessels they had sustained since their departure from Spain, regarding it as braving Providence; and recommended a march along the coast in search of a harbor for the ships, while the vessels should take a like direction off the coast, until a harbor should be found by this joint movement. A majority of the council sided with the bishop; but Narvaez would not follow this advice, and decided to abandon the proposal of settling a colony at that spot, and sent the ships and colonists in search of another settlement, while he and his main body advanced into the interior. Had he followed the wise counsels of the bishop, he might have been spared the disaster sustained during the inland march in the loss of his ships and colonists, and the means of escape from the country at the final disaster would have been preserved. Having given his orders for a muster of the force, it was found to consist of three hundred persons, including the governor, the bishop and three other clergymen, the brother Juan de Palos, and the officers, making forty mounted men. On the third day Bishop Juarez with others again entreated the governor to seek first a harbor for his vessels from the dangers of the sea, but the latter rejected the advice in his ardor to

advance, and ordered that no further mention be made of the sea. The advancing column marched through the country in quest of fabled and imaginary realms of wealth and grandeur; their fifteen days' rations were soon consumed; the reticence of the Indians was only broken to deceive them by accounts of rich and populous regions beyond their own domains; they suffered greatly for want of food, finding nothing to eat but *palmitos* or the dwarf fan-palm, for a considerable time before finding fields of maize, and these were scarce and far apart. The silent distrust of the Indians broke out in open hostilities. They discharged their weapons on the adventurers from ambushes, and the first victim was the friend and companion of Bishop Juarez, the Mexican prince Don Pedro, Lord of Tescuco, who, with another converted Mexican prince, had accompanied the bishop on the expedition. Sometimes the Indians extended to them a treacherous hospitality, and fell upon them at night with murderous fury. Hunger, sickness, the fatigues of the journey through dense and tangled forests, and over numerous streams and bays, loaded down with armor and the property of the expedition, and even plots amongst some of their own number, constituted the varied and sad experience of the company. Their ranks were decimated by disease, and the survivors were like living skeletons. To the bright visions of conquest and treasure, with which they commenced the march, succeeded the only thought of escape from the country. Coming upon the upper waters of Pensacola Bay, they constructed five open boats as best they could, and reached the Gulf of Mexico in the neighborhood of Mobile Bay. But here perplexity and disasters awaited them. Narvaez in his troubles freely consulted Bishop Juarez, in whom he found a wise



and candid counsellor. But what could be done in such disasters and destitution? Death from starvation awaited them on shore, and storms and shipwreck threatened them at sea. They preferred the latter risk, with a faint hope of making their escape. They embarked in their frail open boats, and passed for some distance down the coast, in the midst of incessant storms. The bishop with his companions, numbering forty-nine persons, embarked in an open boat, so loaded that "not over a span of the gunwales remained above water." In all their efforts to put out to sea they were driven back by storms. The boat containing the bishop and his companions was upset at "the confluence of the rivers," and he and his crew were only saved by the prompt assistance of Narvaez. Every boat was wrecked, and most of the survivors drowned. Narvaez, having saved the lives of the bishop and his companions, was swallowed up some days after, with his crew, in the gulf. Those who escaped were destitute of clothing and of food, and even in this extremity were attacked by the Indians. Bishop Juarez, Father Asturiano, Brother Juan de Palos, and about forty others from the same boat and that of Cabeza de Vaca, including that officer himself, were cast upon an island, which they called Malhado, now Dauphin Island. Four only of the entire expedition under Narvaez reached Mexico by land, after incredible hardships and sufferings. A likeness of Bishop Juarez, from the original portrait of him preserved in the convent of Tlaltelalco, in Mexico, is given in the translation of the relation of Cabeza de Vaca by the late Buckingham Smith, recently published.

The fate of Juarez and his companions must have been appalling. Left upon a desolate shore, naked and hungry, and with no means of relief; even in such distress

they were hunted down by the hostile natives. Those whom the storms of the sea or the savage weapon did not destroy, made their escape to the forests and marshes, only to encounter the more cruel death of hunger. Thus ended this ill-fated effort to found a colony in Florida, and to establish the first bishopric within the limits of our Republic. Thus Bishop Juarez, on the coast of Louisiana, like Bishop Eric on the coast of New England, encountered a martyr's death, in the heroic effort to bestow eternal life on the heathens. It is believed that he perished of hunger, a death the most excruciating; but death rendered glorious in the attempt to replenish others with the bread of life.

Well has an ancient chronicler\* of this glorious event exclaimed with admiration, that God, accepting his noble intention and holy zeal for souls, has surely rewarded his hunger unto death with the plenitude of heavenly gifts; and expressed with David the pious belief, that as God has promised a reward in Heaven to such as give their lives for Him, so also those who suffer and die of hunger for His sake, He will satiate with celestial feasts and seraphic delights.

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*Esurientes implevit Bonis.*

\* Torquemada.

## MOST REV. JOHN CARROLL, D.D.,

*First Archbishop of Baltimore. A.D. 1790.\**

ARCHBISHOP CARROLL, in an historical point of view, occupies the most prominent place, both in time and in importance, in the history of the American Catholic Hierarchy, of which he was the founder. Illustrious for the exalted position he occupied, and for the great virtues of his life, his purity of character, his labors and services to religion, his memory is cherished with undiminished veneration by the whole Catholic Church of the United States. As a patriot he was surpassed by none of the great and good men of his day in love of country and devotion to well-regulated liberty. As a citizen his public virtues were formed in the same political school with those of Washington. That his talents, capacity for affairs, calm dignity, sincere piety and zeal for the salvation of men, eminently fitted him for his high position, is not only evinced by the voice of his colleagues in the sacred ministry, whose choice he was for the episcopal office, but also by the testimony of history. It was a beneficent Providence which, at such a crisis in the history of the infant Church of America, bestowed upon it such a man as its first ruler and chief pastor;

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\* Authorities: *Memoirs of the Life and Times of Archbishop Carroll*, by B. U. Campbell; *A Brief Account of the Establishment of the Episcopacy in the United States*, by the Same; *Biography of Archbishop Carroll*, by John Carroll Brent; *Pastoral Letters*; Rev. Dr. White's *Life of Mother Seton*; *Appendix to Darrah's General History of the Catholic Church*, by Rev. C. I. White, D.D.; *Memoir, Letters and Journal of Mrs. Seton*, by Right Rev. Robert Seton, D.D., etc., etc.

a ruler who governed as a Father ; a pastor who became the Patriarch of religion in his country.

John Carroll was the third son of Daniel Carroll and Eleanor Darnall, and was born at Upper Marlboro', Prince George's County, Maryland, January 8, 1735. His father emigrated from Ireland while yet a youth with his father, the grandfather of the Archbishop, in the reign of James II. The Archbishop's grandfather was secretary to Lord Powis, a leading minister in the cabinet of that unfortunate king. It is related that Mr. Carroll remarked one day to his lordship that he was happy to find that public affairs and his majesty's service were proceeding so prosperously ; to which Lord Powis replied : " You are quite in the wrong ; affairs are going on very badly ; the king is very ill advised ; " and, after pausing a few moments, his lordship thus addressed his secretary : " Young man, I have a regard for you, and would be glad to do you a service. Take my advice—great changes are at hand—go out to Maryland. I will speak to Lord Baltimore in your favor." Mr. Carroll followed the advice of his noble friend ; obtained government employment in Maryland, with liberal grants of land, engaged also in commercial pursuits at Upper Marlboro', and left his family quite independent. He died in 1765.

Eleanor Darnall, the mother of the Archbishop, was a native of Maryland, and a daughter of Henry Darnall, a wealthy Catholic gentleman of the province, and a large landed proprietor, whose family seat was at "Woodyard," in Prince George's County. She was educated with great care in a select school at Paris, and was greatly admired for her amiability, her profound piety, her varied and elegant accomplishments. The

virtues of the mother were deeply impressed upon the character of the son, and gave a charm to his long and useful life.

These pious parents, like all others at that time in Maryland, encountered great obstacles in the proper education of their son. Catholics, whom persecution had driven from England and Ireland, encountered, after the Puritan revolution in 1689, even in Catholic Maryland, founded by themselves as a refuge, the cruel tyranny of persecution for conscience' sake. Catholic schoolmasters were followed up by the officers of the law, and Catholic parents were prohibited from educating their children in the faith of their ancestors. But the learned and zealous Jesuit missionaries in the province had established at Bohemia, a remote and secluded spot on the Eastern Shore, a grammar school, where, without observation or molestation, the Catholic youths of the province received a preparatory training for the European colleges. Here the youthful Carroll, with his illustrious cousin, Charles Carroll of Carrollton, and his relative, Robert Brent, entered on their preparatory studies. Among the professors and conductors of the school were Fathers Hudson and Matthias Manners, and the venerable Father Ferdinand Farmer.

After a year spent in the classes at Bohemia, these three young students were sent to Europe, and placed at the Jesuit College of St. Omer's, in French Flanders. During the six years of his collegiate life at St. Omer's John Carroll was distinguished, as he had been at Bohemia, for his piety, good example, close application to study, ready and brilliant talents, and for his gentle and amiable deportment. The fine influences of his childhood's home, the exalted examples of the Jesuit Fathers

of Maryland and St. Omer's, and the pure and grace directed aspirations of his own soul, led him at an early age to dedicate his life to God. It was this inspiring thought which cast a glow of holiness around him during these years of study. In 1753 he entered the novitiate of the Society of Jesus, and, in 1755 was removed to Liége, to make his course of philosophy and divinity. In preparing for the holy priesthood, he exhibited more than his usual zeal and studious application. In 1759, being then in his twenty-fifth year, after having spent eleven years in storing his mind with every species of sacred and profane learning in those distinguished institutions, he was ordained in the sacred ministry. In the true spirit of the gospel, he gave up his patrimony and all his worldly possessions to his brother and sisters in America, and in poverty took up his cross to follow Christ. After serving as professor at St. Omer's and at Liége, where he filled the chair of philosophy, he was received as a professed Father in the Society of Jesus, in 1771. In 1772 and part of 1773 he made the tour of Europe, as tutor to the son of Lord Stourton, an English Catholic nobleman of piety and distinction. Their route led them through fields of cultivation, industry, peace, and plenty, now changed unhappily into fields of battle, desolation, blood, and death: to Alsace, then across the Rhine at Strasburg to Cologne; then returning to Manheim, they visited Bavaria and the Tyrol. They next passed through the city of Trent, entered Italy by the river Adage, and visited Venice, Mantua, Modena, Bologna, and finally Rome. The autumn was spent at Naples, the winter and part of the spring at Rome, and, on the homeward route, they passed through Florence, Genoa, Tunis, Lyons, and Paris.

Father Carroll's journal is full of valuable observations on the countries he traversed, the cities he visited, the manners, customs, and condition of the people, as well as on commerce, manufactures, the fine arts, and religion. Alas! what terrific revolutions have swept over those fine countries since then! What changes a century, nay, a year has wrought! Then there were Catholic governments ruling over Catholic peoples; now, alas! there are no Catholic governments, and religion is discarded by States and ministers, and institutions of learning seized and their inmates expelled, shrines desecrated, ministers of religion persecuted, consecrated recluses driven from their homes and altars. The Vicars of Christ have several times during that century been exiles, wanderers, and prisoners; and in our day we behold the Church despoiled, the Capital of Christendom occupied by force and given over to licentiousness, and the illustrious and saintly successor of St. Peter a prisoner, nay, worse than a prisoner, in the City of Pontiffs.

In 1773 Father Carroll was appointed prefect at Bruges, whither the Jesuit Fathers, after their expulsion from St. Omer's and Watten, and the confiscation of their property by the orders of the Parliament of Paris, had removed their college. While he was pursuing a life of study and religious meditation at Bruges, the Society of Jesus, to which he was most affectionately attached, was suppressed by the brief of Pope Clement XIV., dated July 21, 1773, and published on the 16th of August. This blow fell upon the community at Bruges in September, and plunged in profound grief the members of that illustrious order, which Father Carroll regarded as "the first of all ecclesiastical bodies." \* In common with his

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\* Letter to his brother.

companions of the Society, he yielded, with humility and obedience, to the mandate of the supreme head of the Church. In a letter to his brother, Daniel Carroll, after expressing his grief at the suppression of his order, he generously and piously exclaimed: "God's holy will be done, and may His holy Name be blessed forever and ever!"

The Jesuit institutions were given up by most of the governments of Europe to plunder, desecration, and every kind of vandalism. Bruges was pillaged by the Austrian government. Liège was deprived of its income, and its inmates were expelled from the home which they had made the seat of learning and religion. The English Jesuits of Flanders retired to England, whither Father Carroll accompanied them, acted as the secretary in their meetings, and, in fact, conducted the important correspondence with the French government with regard to the property of the suppressed Society in France. While thus engaged in England, he received the appointment of chaplain to Lord Arundel, and took up his residence at Wardour Castle, one of the most splendid and noble seats in England. But the charms of Wardour Castle did not withdraw the attention of this holy priest from the laborious and self-sacrificing duties of his sacred calling, which he continued zealously to perform, whenever an opportunity for doing good was within his reach. He had for some time cherished the intention of returning to Maryland, and circumstances of an exciting and important nature now hastened its execution.

The controversy between England and her American colonies was fast hastening to a crisis. Father Carroll, though surrounded by English society and its influences,



at once espoused the cause of his country. Bidding adieu to his beloved companions of the late Society of Jesus, and to his noble and generous friends at Wardour Castle, he sailed from England and reached his native land June 26, 1774. He at once obeyed the first natural and dutiful impulse of his heart, by visiting his venerable and excellent mother and devoted sisters; with the former of whom he took up his residence near Rock Creek, in Montgomery County, Maryland. Here a room in the family dwelling at first, and subsequently a wooden chapel erected on the family estate, were the scenes of this worthy priest's ministry. The chapel erected by Father Carroll has, within recent years, been replaced by a neat church, which still bears the venerable name of "Carroll's Chapel."

The laws of Maryland for a century had been so intolerant to Catholics, that, although the discussions and agitations on the subject of free government preceding the Revolution had, about the year 1770, produced a more liberal sentiment in this regard, yet at the time of Father Carroll's arrival in America there was not a single public place of Catholic worship in Maryland; old St. Peter's, at Baltimore, had been closed before its completion, and so remained for several years. The chapels on the Jesuit farms, and a few private chapels or oratories, were the only places of worship possessed by the Catholics of the province. The number of Catholic clergymen in Maryland, at that time, was nineteen, all ex-Jesuits, whose names, as given by Campbell,\* were as follows: "Rev. George Hunter, an Englishman, Vicar-General of the Vicar Apostolic (Bishop) of London, was superior of the clergy in Maryland and Pennsyl-

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\* *Memoirs of the Life and Times of Archbishop Carroll.*

vania. He resided near Port Tobacco, in Charles County, upon a beautiful and productive estate still known as St. Thomas' Manor. With him resided the Rev. John Bolton, also a native of England; Rev. Lewis Roels, a Belgian, and Revs. Charles Sewall, Benedict Neale, and Sylvester Boarman, natives of Maryland; Revs. John Lucas and Joseph Doyne occupied the ancient establishment of Inigoe's Manor, on the St. Mary's River, near the spot chosen by the first settlers of Maryland for the City of St. Mary's. In Prince George's County, the Rev. John Ashton was stationed at the Jesuits' farm called 'White Marsh,' and Rev. Bernard Diderick; at Boone's Chapel, Revs. John Boone and Thomas Diggs, natives of Maryland; the latter, who was then advanced in years and infirm, resided with an aged sister on the family estate, Melwood. Rev. Joseph Mosely, at Deer's Creek, in Harford County; Rev. James Framback, at Fredericktown, and Rev. Peter Morris resided on Bohemia Manor, in Cecil County, on the Eastern Shore of the Chesapeake Bay. In Pennsylvania there were then three priests, viz.: Rev. Ferdinand Farmer, at Philadelphia; Rev. Matthias Manners, at Goshenhoppen, about forty-five miles distant, and Rev. James Pellentz resided near the stream called Conewago, in Adams County." These revered gentlemen, having been members of the suppressed Order of Jesuits, were supported from the revenues of the Jesuit estates, which, fortunately, could not be confiscated in America, as they had been even in the Catholic countries of Europe. They had also formed among themselves a temporary or provisional organization, with a Superior, who was clothed with the power of appointing the members of the associated clergy to the differ-

ent stations within the provinces of Maryland and Pennsylvania, in the latter of which provinces a greater share of religious liberty had always been enjoyed than even in Maryland since the Protestant ascendancy. Father Carroll always maintained the most affectionate relations with his brethren ; but he did not enter into this association of the clergy, because he had selected a particular missionary field for himself, where much good was to be done, and where, at the same time, he could remain with his aged and pious mother, in order to console and bless with the sacred offices of religion her declining years. He felt the less reluctance in devoting himself thus to a particular mission, since he could not have gained the merit of religious obedience in the association of the clergy. He relinquished every claim to a share in the joint revenue of the Maryland clergy, though not in the enjoyment of easy circumstances himself. His missionary labors were chiefly performed at Rock Creek and in the neighboring country, about ten miles from the present seat of government at Washington, where there were many Catholic families. He traveled always on horseback, making long and frequent journeys to distant Catholic families and settlements, riding frequently thirty miles or more on sick calls, and paying monthly visits to a small congregation of Catholics at Aquia Creek, in Stafford County, Virginia, which was fifty or sixty miles distant from Rock Creek.

This settlement of Catholics in Stafford County, Virginia, deserves something more than a passing notice. Capt George Brent and others had emigrated from England to that obscure retreat nearly a century before, bearing a grant under the royal signet of James II., by which themselves and their posterity forever should en-

joy the right freely and without molestation to practise their religion in Virginia, where the exclusive practice of the religion of the Church of England was established by law. Two of Capt. Brent's descendants were married to Anne and Eleanor Carroll, sisters of Father Carroll, at the time of the missionary visits of the latter to Stafford. The document alluded to redeems the soil of colonial Virginia from the taint of universal intolerance, and is too interesting to be omitted ; it is as follows :—

**“ JAMES R.**

“ Right trusty and wellbeloved, We greet you well, Whereas our trusty and wellbeloved George Brent, of Woodstock, in our County of Stafford, in that our Collony of Virginia, Richard Foote and Robert Bristow of London Merchants & Nicholas Hayward of London Notary Public, have by their Humble Petition informed us, That they have purchased of our Right Trusty and Wellbeloved Thomas Lord Culpeper a certain tract of Land in our said Collony, between the Rivers of Rappahannock and Potomack, containing of estimation thirty thousand acres lying in or near our said County of Stafford, some miles distant from any present Settlement or Inhabitants & at or about twenty miles from the foot of the mountains, upon part of which Tract of Land the Pet'rs have projected and doo speedily designe to build a towne with convenient fortifications, and doo therefore pray That for the encouragement of Inhabitants to settle in the said Towne and plantation wee would be pleased to grant them the free exercise of their Religion, wee have thought fitt to condescend to their humble Request, and wee doo accordingly give and grant to the Pet'rs and to all and every the Inhabitants which now are or hereafter shall be settled in the said Towne and the Tract of Land belonging to them as is above mentioned, the free exercise of their Religion without being persecuted or molested upon any penall laws or other account for the same, which wee do hereby signifie unto you to the end you may take care and give such orders as shall be requisite—That they enjoy the full benefit of these our gracious Intentions to them, Provided they behave themselves in all civill matters so as becomes peaceable and Loyall subjects, and for so doing this shall be your warrant, and so we bid you heartely farewell.

"Given at our Court at Whitehall the 10th day of Feb'y 1686/ in the third year of our Reign. /7

"By his Maj'ties Commands,

[Royal Signet.]

"SUNDERLAND.

'To our Right Trusty and Wellbeloved Francis Lord Howard of Effingham our Lieutenant & Governor General of our Collony and Dominions of Virginia in America, and to our chiefe Governor or Governors there for the time being."

This Catholic settlement is supposed to be near the spot where Father Altham first announced the gospel to the Indians on the Potomac in 1634. From 1687 to the time of Father Carroll's visits, the Woodstock or Aquia Creek Catholics had rigidly and zealously adhered to their religion in the midst of difficulties and perils, from which the patent of James II. did not protect them. They were occasionally visited by the Rev. Father Hunter and other priests from Maryland, who were obliged to disguise their priestly character whenever they crossed the Potomac. They and a few other Catholics scattered through Virginia were also attended from time to time by the good and indefatigable Father Framback, who had to exercise the greatest caution to avoid detection and captivity. He slept generally on the saddle beside his horse, in order to be prepared for a sudden flight; and on one occasion he barely escaped with his life, by the fleetness of his horse in carrying him safely through the waters of the Potomac, while he was fired upon by his pursuers before he had reached the Maryland side of the river. After about eighteen months thus spent in the active duties of the holy ministry, with great zeal, labor, and success, the call of his country summoned Father Carroll to her service, and we shall see him for a time taking a part in other and more public scenes.

Open war now raged between England and her thir-

teen Colonies. The hopes of a settlement which many of our patriots and statesmen had cherished were growing fainter every day, and the public mind was becoming more and more familiarized with what at first was a startling thought, *Independence*. To guard against invasion from the Canadas, and to secure, perhaps, the active co-operation of the Canadians in the struggle, or at least to secure their neutrality, became objects of the greatest importance to the struggling colonies. To gain these ends, Congress had provided for the establishment of a printing-press at Montreal, and had sent a person thither to conduct it; the object was to explain the aims and purposes of Congress in the contest, and "to make frequent publication of such pieces as may be of service to the cause of the United Colonies." It was also resolved to send an embassy to Canada for similar objects; and accordingly, on February 15, 1776, Congress appointed Dr. Franklin, Samuel Chase, and Charles Carroll of Carrollton, Commissioners, with instructions to proceed to Montreal, and use every effort of argument, persuasion, and promises of mutual protection and defence, in order to induce the Canadians either to join the Colonies in the struggle, or at least to remain neutral. In the resolution of Congress appointing the Commissioners, Mr. Charles Carroll was requested to prevail on Rev. John Carroll to accompany them to Canada, in order to facilitate the negotiations by conciliating the Canadian clergy, who were understood to be indisposed to advise the Canadians to take any part in the troubles of the times; "it being supposed that from his religious sentiments, character, and knowledge of the French language, his presence and counsels might be useful in promoting the objects of the mission with the Canadians."\*

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\* Sparks.

Mr. Brent, in his biography of the Archbishop, says :  
“ To the request of Congress Mr. Carroll acceded with the view, so far as he was to have an agency, to induce the inhabitants of that country who professed the same religion with himself to remain neutral, and to refrain from taking up arms on the side of Great Britain ; further than this, he deemed it incompatible with his character as a minister of religion to interfere.” All the preparations for the journey having been completed, Mr. Carroll joined the Commissioners at Philadelphia, and with great cheerfulness set out on his mission of peace.

The rapid and luxurious traveling accommodations of our day are in strange contrast with the hardships, exposures, privations, and dangers which attended a trip from Philadelphia to Montreal in 1776. The four patriots proceeded from Philadelphia to New York, and sailed from the latter place on the 2d of April. After long delays, exposures, and unusual difficulties, which, however, did not dampen the cheerful spirits of the travelers, nor check the ever-ready and entertaining wit of Dr. Franklin, they reached Montreal on the night of the 29th of April.\* While the Commissioners were negotiating with the authorities, regulating the affairs of the Continental army then in Canada, and generally carrying out the instructions of Congress, the Rev. Mr. Carroll was visiting the Canadian clergy, explaining the nature and principles of the revolutionary struggle, pointing out the identity of destiny and interest which ought to unite Canada to the English Colonies, and in answering objections, removing prejudices of race, and appealing to their love of liberty. He was treated with respect and listened to with polite attention. But both the Commissioners and

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\* See the published *Journal of Charles Carroll of Carrollton.*

Father Carroll received the same answer from the Canadians ;—that for themselves they had no cause of complaint against the home government of Great Britain, which had guaranteed to them the free and full exercise of their religion, liberty, and property, and that in return the duty of allegiance and fidelity was due from the Canadians to the government.

There were other causes, however, which contributed greatly to the unsuccessful issue of the mission of the American Commissioners. The Provincial Congress, which sat at Boston in 1773, had publicly used the following unjust and gratuitous language in one of their addresses :—"The late act, establishing the Catholic religion in Canada, is dangerous in an extreme degree to the Protestant religion, and to the civil rights and liberties of America." Several of the other colonies, including Maryland, had used similar language in communicating their complaints of grievances to the mother-country. Still more uncalled-for and unauthorized was the language of an Address to the People of Great Britain, adopted by Congress October 21, 1774, used in reference to the same act, commonly called the "Quebec Act," a law which established no State Church, but simply guaranteed to Catholics in Canada the free exercise of their religion and the rights of conscience. The obnoxious language of Congress was as follows :—"Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country a religion that has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion throughout every part of the world."—"That we think the legislature of Great Britain is not authorized by the Constitution to establish a religion fraught with such



sanguinary tenets," etc. Such language, thoughtlessly, but none the less unfortunately and culpably, used in the excitement of the struggle, was naturally recalled by the Canadians on this occasion. It was in vain that the Commissioners appealed to the language made use of by the Convention of 1774, in their address to the public, in which they said:—"As an opposition to the settled plan of the British administration to enslave America will be strengthened by a union of all ranks of men within this province, we do most earnestly recommend that all former differences about religion or politics, and all private animosities and quarrels of every kind, from henceforth cease, and be forever buried in oblivion; and we entreat, we conjure every man by his duty to God, his country, and his posterity, cordially to unite in defence of our common rights and liberties." It was in vain that they quoted the language of the "Address to the Inhabitants of the Province of Quebec," now presented by the Commissioners. This last address, which expressed, doubtlessly, the more matured and accurate sentiments of Congress and the country, contained the following far different language on the subject of the religion of the Canadians, a subject, however, which all congresses would do much better by leaving to the Church and the people:—"We are too well acquainted with the liberality of sentiment distinguishing your nation to imagine that difference of religion will prejudice you against a hearty alliance with us. You know that the transcendent nature of freedom elevates those who unite in her cause above all such low-minded infirmities. The Swiss Cantons furnish a memorable proof of this truth. Their union is composed of Roman Catholic and Protestant States, living in the utmost concord and peace with one

another, and thereby enabled, ever since they vindicated their freedom, to defy and defeat every tyrant that has menaced them." The mission was fruitless, except, perhaps, in the lesson it affords, especially worthy of the attention of our countrymen both in public and private life, of the folly and injustice, as well as violation of our fundamental law, of a majority in a free country assuming that there is anything national in the religious sentiments of a majority, however predominating; or that any citizen has a right, in the conduct of affairs purely secular or political, to reflect upon the religious sentiments of Catholics, who, without respect to numbers, have equal rights with themselves.

Charles Carroll of Carrollton and Samuel Chase remained in Canada to attend to the affairs of the army. Dr. Franklin's health became so infirm that he was compelled to leave the country without delay, and Father Carroll became his companion on the homeward journey. From New York Dr. Franklin wrote to his fellow-commissioners in Canada in relation to the public interests, and, in allusion to himself and Father Carroll, he added: "As to myself, I grow daily more feeble, and I should hardly have got along so far but for Mr. Carroll's friendly assistance and tender care of me." During their association together on the Canadian mission, a warm and intimate friendship sprang up between Dr. Franklin and Father Carroll, which was cherished through life.

On returning home, Father Carroll found Congress engaged in the discussion of the all-absorbing question of Independence. After remaining a few days in Philadelphia, in the enjoyment of the society of two of his former friends and associates of the Order of Jesuits, Fathers Farmer and Molyneux, he returned to his resi-

dence at Rock Creek, and resumed there and at Aquia Creek the duties of the sacred ministry, which he continued to perform uninterruptedly during the entire Revolutionary War. In the mean time and throughout the great struggle he ardently sympathized in the cause of Independence, explaining and defending its principles in his correspondence with his late brethren in England, and offering up constant and fervent prayers for its success. No citizen of the Republic saw with greater joy the consummation of the glorious result of the contest, enhanced, as his joy especially was, on the cessation of fraternal strife and bloodshed, and the return of peace.

The sentiments with which he viewed the controversy and struggle for Independence are boldly and earnestly expressed in his correspondence with some of his ex-Jesuit friends residing in England, with whom he regularly corresponded. A few extracts from these interesting letters will serve to illustrate the character and views of Father Carroll as one of the patriots of the Revolution. In a letter of September 26, 1783, he writes: "You tell me that you perceived that in my last I was afraid of entering into politics; but that you will force me into the subject. I had no such fears about me. I have the happiness to live under a government very different from that I have just been talking of (the Austrian), and I have never had any cause to fear speaking my sentiments with the utmost freedom. But when I was writing to you, I had so many other objects nearer to my heart to talk of, that I supposed I left them to the public papers. You have adopted the language of some of the prints on your side the water, by representing us under imperious leaders, and the trammels of France; but, alas! our imperious leaders, by whom I suppose

you mean Congress, were at all times amenable to our popular assemblies, elected by them every year, often turned out of their seats, and so little envied, that as their expenses were often unavoidably greater than their profits, it had at all times been a difficult matter to get men disinterested and patriotic enough to accept the charge; and as to the trammels of France, we certainly have never worn her chains, but have treated with her as equals; have experienced from her the greatest magnanimity and moderation, and have repaid it by an honorable fidelity to our engagements. By both of us proceeding on these principles the war has been brought to an issue with which, if you are pleased, all is well, for we are certainly satisfied."

In another letter to one of his friends in England, who had indulged in some severe strictures on the leaders and allies of the American Confederation, Father Carroll replied: "If your other kind letters never came to hand, you have only to blame the unsleeping avidity of your own cruisers, whom I should call pirates were I inclined to follow your example of abusing the political measures of our adversaries. For since the object of the war on your side, the right of Parliamentary taxation, is now confessedly and by every moderate man on both continents acknowledged to have been unjust, surely every measure to attain that object must have likewise been unjust; and consequently your cruisers, with all their commissions, were nothing more than pirates. Thus much to retaliate for your stroke at our *faithless leaders* and *faithless allies*, after which we will be done with politics."

Father Carroll, like the rest of our countrymen at that time, was a great admirer of Lord Chatham, the able and

intrepid defender of the constitutional rights of British subjects in the colonies ; and when he heard of the rapid strides to greatness and eminence made by his son, the younger Pitt, he thus rejoiced at the information, and at the same time expressed his indignation at the course pursued by England and her journalists and public writers against America : " I sincerely rejoice that the son of my favorite, the late Lord Chatham, conducts himself with such ability and integrity. You did not expect so much, perhaps, from an American ; and, indeed, we should be excusable (if not as Christians, at least politically) for not bearing you much good-will in return for all the lies and misrepresentations which many of your soured and indignant countrymen are every day coining about us. You have certainly cramped our trade by some regulations, not merely selfish, but revengeful. Your merchants will find that without warfare we have immense resources and the means of redress in our power, as soon as the establishment of our new federal government will allow these means to be called forth."

The following passage is extracted from a letter written from Rock Creek, February 28, 1779, to Father Plowden in England, and expresses Father Carroll's views on the subject of religious liberty : " You inquire how Congress intend to treat the Catholics of this country. To this I must answer you, that Congress have no authority or jurisdiction relative to the internal government or concerns of the particular States of the Union ; these are all settled by the constitutions and laws of the States themselves. I am glad, however, to inform you that the fullest and largest system of toleration\* is adopted in almost

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\* This word "*toleration*" is not used in its strict sense ; the writer's real meaning was *liberty*.

all the American States: public protection and encouragement are extended alike to all denominations; and Roman Catholics are members of Congress and assemblies, and hold civil and military posts, as well as others. For the sake of your and many other families, I am heartily glad to see the same policy beginning to be adopted in England and Ireland; and I cannot help thinking that you are indebted to America for this piece of service. I hope it will soon be extended as far with you as with us."

Father Carroll's powers as a controversialist were summoned into service in 1784. The Rev. C. H. Wharton, his former friend and late fellow-student and fellow-member of the Society of Jesus in Europe, had apostatized from the Catholic faith, and terminated his ministry among the Catholics at Worcester, England, by the publication of "A Letter to the Roman Catholics of Worcester, from the late Chaplain of that Society, Mr. C. H. Wharton, stating the motives which induced him to relinquish their communion and become a member of the Protestant Church." This document was printed and published at Philadelphia, was widely circulated, and attracted great attention from the public. Father Carroll had refrained from noticing many abusive articles which had been published against his religion in the States, but there was a dignity and ability about the "Letter" of Mr. Wharton, which, when added to the influence his recent connection and membership with the Catholic Church gave his writings, were calculated to give some power of injury to his attack, and seemed to Father Carroll to demand some notice at his hands. His reply, entitled "An Address to the Roman Catholics of the United States, by a Catholic clergyman," is an able and triumphant vindication of the

Catholic Church and her doctrines, and one of the best contributions to our American Catholic literature ; especially when we consider the disadvantages the writer labored under for want of the books necessary in such a controversy. A single extract, touching the subject of the preceding letters, will be introduced here. After alluding to the pleasure he took in defending his religion, he says : " Even this prospect should not have induced me to engage in the controversy, if I could fear that it would disturb the harmony now subsisting amongst all Christians in this country, so blessed with civil and religious liberty ; which if we have the wisdom and temper to preserve, America may come to exhibit a proof to the world, that general and equal toleration, by giving a free circulation to fair argument, is the most effective method to bring all denominations of Christians to an unity of faith." \*

As a champion of the rights of conscience, Father Carroll occupies an eminent position in the annals of our country. Shortly after the Constitution went into operation, a writer in the *Gazette of the United States*, at New York, favored the bestowal of certain extraordinary privileges on Protestantism as a national religion. Father Carroll, over the signature of " Pacificus," replied in the same journal, in a letter which stands forth as an able and eloquent vindication of religious liberty and equality under the Constitution. In it Father Carroll says :—

" The writer may not have been fully sensible of the tendency of his publication, because he speaks of preserving universal toleration. Perhaps he is one of those who think it consistent with justice to exclude certain citizens from the honors and emoluments of society,

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\* See copious extracts in *Campbell's Life of Archbishop Carroll*, *Catholic Magazine*, 1844, p. 663.

merely on account of their religious opinions, provided they be not restrained by racks and forfeitures from the exercise of that worship which their consciences approve. If such be his views, in vain, then, have Americans associated into one great national union, under the express condition of not being shackled by religious tests ; and under a firm persuasion that they were to retain, when associated, every natural right not expressly surrendered.

“Is it pretended that they who are the objects of an intended exclusion from certain offices of honor and advantage, have forfeited, by any act of treason against the United States, the common rights of nature, or the stipulated rights of the political society of which they form a part? This the author has not presumed to assert. Their blood flowed as freely (in proportion to their numbers) to cement the fabric of Independence as that of any of their fellow-citizens. They concurred with, perhaps, greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order, and civil and religious liberty. What character shall we then give to a suggestion of policy calculated for the express purpose of divesting of rights legally acquired, those citizens who are not only unoffending, but whose conduct has been highly meritorious?

“These observations refer to the general tendency of the publication, which I now proceed to consider more particularly. Is it true (as the author states) that our forefathers abandoned their native homes, renounced its honors and comforts, and buried themselves in the immense forests of this new world, for the sake of that religion which he recommends as preferable to any



other? Was not the religion which the emigrants to the four Southern States brought with them to America, the pre-eminent and favored religion of the country which they left? Did the Roman Catholics who first came to Maryland leave their native soil for the sake of preserving the Protestant Church? Was this the motive of the peaceful Quakers in the settlement of Pennsylvania? Did the first inhabitants of the Jerseys and New York quit Europe for fear of being compelled to renounce their Protestant tenets? Can it be even truly affirmed that this motive operated on all, or a majority of those who began to settle and improve the four Eastern States? Or even if they really were influenced by a desire of preserving their religion, what will ensue from the facts but that one denomination of Protestants sought a retreat from the persecution of another? Will history justify the assertion, that they left their native homes for the sake of the Protestant religion, understanding it in a comprehensive sense as distinguished from every other?

“This leading fact being so much misstated, no wonder that the author should go on bewildering himself more and more. He asserts that the religion which he recommends laid the foundations of this great and new empire, and therefore contends that it is entitled to pre-eminence and distinguished favor. Might I not say with equal truth, that the religion which he recommends exerted her powers to crush this empire in its birth, and is still laboring to prevent its growth? For can we so soon forget, or now help seeing, that the bitterest enemies of our national prosperity profess the same religion which prevails generally in the United States? What inference will a philosophic mind draw from this

view, but that religion is out of the question—that it is ridiculous to say the Protestant religion is the important bulwark of our Constitution—that the establishment of the American empire was not the work of this or that religion, but arose from a generous exertion of all her citizens to redress their wrongs, to assert their rights, and lay its foundations on the soundest principles of justice and equal liberty?"\* •

Familiar as these sentiments are to us now, they were then the result of research and reflection on the part of Dr. Carroll, were by him first applied to the condition of Catholics in this country and their relations to the Government and the sects, and by him first announced and addressed to the Protestant mind of America. Hence they possess a value far beyond their present appreciation, because they are the historical record of that early contest for equal rights to Catholics, and have ever since guided and directed public thought and sentiment, and are daily appealed to by Catholics, in this great and all-important question. Thus Father Carroll was the first champion of truths which form the foundation of a permanent and constitutional claim on the part of all citizens to civil and religious liberty in America.

But this part of our record would be incomplete without an exposition of the decided and enthusiastic support to our Government and Constitution displayed by the Catholics of the revolutionary era after the achievement of Independence, and particularly by the subject of this memoir; one of the prominent features of which was the congratulatory address of the Catholics of the United States to General Washington on his accession to the Presidency. It is inserted here, as well as the first President's reply:—

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\* For this article entire, see Mr. Brent's *Biography of Archbishop Carroll*.

“ADDRESS OF THE ROMAN CATHOLICS OF AMERICA TO  
GEORGE WASHINGTON.

“SIR:—We have been long impatient to testify our joy and unbounded confidence on your being called by a unanimous vote to the first station of a country, in which that unanimity could not have been obtained without the previous merit of unexampled services, of eminent wisdom, and unblemished virtue. Our congratulations have not reached you sooner, because our scattered situation prevented the communication and collecting of those sentiments which warmed every breast. But delay has furnished us with the opportunity, not only of presaging the happiness to be expected under your administration, but of bearing testimony to that which we experience. It is your peculiar talent, in war and in peace, to afford security to those who commit their protection into your hands. In war you shield them from the ravages of armed hostility; in peace you establish public tranquillity by the justice and moderation not less than by the vigor of your government. By example as well as by vigilance, you extend the influence of laws on the manners of our fellow-citizens. You encourage respect for religion, and inculcate, by words and actions, that principle on which the welfare of nations so much depends—that a superintending Providence governs the events of the world, and watches over the conduct of men. Your exalted maxims and unwearied attention to the moral and physical improvement of your country have produced already the happiest effects. Under your administration, America is animated with zeal for the attainment and encouragement of useful literature; she improves agriculture, extends her commerce, and acquires with foreign nations a dig-

nity unknown to her before. From these happy events, in which none can feel a warmer interest than ourselves, we derive additional pleasure by recollecting that you, Sir, have been the principal instrument to effect so rapid a change in our political situation. This prospect of national prosperity is peculiarly pleasing to us on another account; because, whilst our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice the equal rights of citizenship, as the price of our blood spilt under your eyes, and of our common exertions for her defence under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships. When we pray for the preservation of them where they have been granted, and expect the full extension of them from the justice of those States which restrict them,—when we solicit the protection of Heaven over our common country, we neither omit, nor can omit, recommending your preservation to the singular care of Divine Providence, because we conceive that no human means are so available to promote the welfare of the United States as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.

“In behalf of the Roman Catholic Clergy,

“J. CARROLL.

“In behalf of the Roman Catholic laity,

“CHARLES CARROLL of Carrollton,  
DANIEL CARROLL,  
THOMAS FITZSIMMONS,  
DOMINICK LYNCH.”

“THE ANSWER TO THE ROMAN CATHOLICS IN THE UNITED STATES OF AMERICA.

“GENTLEMEN :—While I now receive with much satisfaction your congratulations on my being called by a unanimous vote to the first station of my country, I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating, the benefits of the General Government, you will do me the justice to believe, that your testimony of the increase of the public prosperity enhances the pleasure which I would otherwise have experienced from your affectionate address.

“I feel that my conduct, in war and peace, has met with more general approbation than could reasonably have been expected ; and I find myself disposed to consider that fortunate circumstance, in a great degree, resulting from the able support and extraordinary candor of my fellow-citizens of all denominations.

“The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their country in the permanent duration of its freedom and independence. America, under the smiles of a Divine Providence, the protection of a good government, and the cultivation of manners, morals, and piety, cannot fail of attaining an uncommon degree of eminence in literature, commerce, agriculture, improvements at home and respectability abroad.

“As mankind become more liberal, they will be more apt to allow that all those who conduct themselves as worthy members of the community, are equally entitled to the protection of civil government. I hope ever to see

America among the foremost nations in examples of justice and liberality; and I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed.

“I thank you, gentlemen, for your kind concern for me. While my life and health shall continue, in whatever situation I may be, it shall be my constant endeavor to justify the favorable sentiments which you are pleased to express of my conduct; and may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free Government, enjoy every temporal and spiritual felicity.

“G. WASHINGTON.”

Before the separation of the United States from Great Britain, the Catholic clergy of Maryland and Pennsylvania were subject to the ecclesiastical jurisdiction of the Vicar Apostolic (Bishop) of London, who was represented in the provinces by his Vicar General, the Rev. Mr. Lewis, Superior of the late Society of Jesus at the time of its suppression. In 1783, the Rev. Father Carroll and several others of the clergy addressed a letter to the Rev. Mr. Lewis, reciting that, whereas America was no longer under the temporal authority of Great Britain, they deemed it also proper and expedient that the Catholic Church in America should no longer be under the ecclesiastical authority of the Bishop of London, and requesting that the clergy should be called together for consultation on this important subject. The Rev. Su-

perior acquiesced in these views and suggestions, and several meetings of the clergy were held for this purpose at White Marsh, which resulted in the adoption of a provisional "form of government" for the Catholic clergy of the States, adopted October 11, 1784. They had, previous to the adoption of this form of government, sent an address or petition to the Holy See, dated November 6, 1783, requesting the appointment of a superior holding immediately from Rome; to be clothed with the necessary powers for the present emergency of the American Church, such as conferring confirmation, blessing oils, etc., etc. They did not ask the appointment of an American Bishop, which, they expressly stated, was, in their judgment, inexpedient and unnecessary at that time. But while these proceedings were taking place in Maryland, the Holy See was at the same time entertaining more enlarged views for the American Church, and the matter of the appointment of a Bishop for the United States was entertained both at Rome and Paris. Accordingly we find that Cardinal Doria, the Papal Nuncio at Paris, addressed a note on this subject to Dr. Franklin, who was then American Minister to the court of France, which he was requested to lay before Congress. The interesting documents relating to this subject are as follows:—

"The Nuncio-Apostolic has the honor to transmit to Mr. Franklin the subjoined note. He requests him to cause it to be presented to the Congress of the United States of North America, and to support it with his influence.

"July 28, 1783.

"NOTE.—Previous to the revolution which has just been completed in the United States of North America,

the Catholics and missionaries of those provinces depended, in spiritual matters, on the Vicar-Apostolic residing in London. It is now evident that this arrangement can be no longer maintained; but, as it is necessary that the Catholic Christians of the United States should have an ecclesiastic to govern them in matters pertaining to religion, the Congregation de Propaganda Fide, existing at Rome, for the establishment and preservation of missions, have come to the determination to propose to Congress to establish in one of the cities of the United States of North America one of their Catholic brethren with the authority and power of Vicar-Apostolic, and the dignity of Bishop, or simply with the rank of Apostolical Prefect. The institution of a Bishop Vicar-Apostolic appears the most suitable, insomuch as the Catholics of the United States may have within their reach the reception of confirmation and orders in their own country. And as it may sometimes happen, that among the members of the Catholic body in the United States no one may be found qualified to undertake the charge of the spiritual government, either as Bishop or Vicar-Apostolic, it may be necessary, under such circumstances, that Congress should consent to have one selected from some foreign nation on close terms of friendship with the United States."

It seems, too, that Father Carroll not only entertained the same prudent view, from motives of expediency, but also expressed his sentiments on this subject to Cardinal Antonelli, in a letter written by him to Rome, February 27, 1785, in which he says: "Your Eminence may rest assured that the clergy and faithful in this country would endure every suffering rather than reject the divine authority of the Holy See; but at the same time they re-



quest that no pretext be given to the adversaries of our holy religion to censure us, as if depending more than is necessary upon a foreign power ; and that the mode of appointing the ecclesiastical superior be such as to accord with the spiritual jurisdiction of the Holy See, and to remove all occasion of imputing to the Catholic body any opposition to their civil government."

Dr. Franklin caused the matter to be laid before Congress, as he was requested, which body very properly intimated that they had no answer to make on the matter, which pertained exclusively to the governments and people of the individual States of the Union. It was quite unnecessary for the Holy See to ask the consent of Congress to the proposed establishment of a Catholic Bishop in the United States, since under the Constitution, then as now, all religions were equally free to organize church governments according to their respective ecclesiastical constitutions. But the Holy See was prompted in this action by the most exalted Christian delicacy towards a young nation just emancipated from a foreign yoke, more especially as it was considered not improbable that the person who might be selected for the American episcopate might be a subject of some foreign government, even though it was at the same time clearly intimated that, in such a case, the choice would be made from France, our revolutionary friend and ally. So considerate was the Holy See of the sentiments and national jealousies of the new-born Republic, that it proposed, in case a bishop should be appointed for the United States, that he should receive consecration in some other country than England ; it was Dr. Franklin who first suggested that the consecration might even more conveniently be performed in Canada, then as now

a British province. It seems, too, that Father Carroll, in a letter to Cardinal Antonelli in 1785, entered into this view, and suggested that while the appointment be made in a manner in perfect accord with the spiritual jurisdiction of the Holy See, it might still be made in such a manner as to give no pretext to the enemies of the Church to censure the proceeding.

On the list sent to the Nuncio at Paris for transmission to Rome, containing the names of the clergy from whom the choice might be made for this new and important office, Father Carroll managed to have his own name placed last, in order that it might not be conspicuous for selection. Dr. Franklin, to whom the Nuncio showed the list, and whom he consulted on the subject, saw the name of Dr. Carroll, with whose high merits and superior qualifications he was so well acquainted, and he at once recommended his appointment above all others. When the petition of the American clergy was received by Father Thorpe, at Rome, requesting that a bishop should not at that time be appointed, he prudently decided not to present it; but their request was probably known otherwise at Rome, for the Holy See acted in accordance with this view, and determined to appoint for the present simply a superior or arch-priest, clothed with the necessary powers, and Dr. Carroll was selected for this appointment. Towards the close of the year 1784, the Rev. Mr. Carroll, who had continued to that time in the discharge of his duties as a missionary priest at Rock Creek, received the documents appointing him Superior of the clergy of the United States, and granting him the necessary powers suggested by the clergy. His appointment was hailed with great joy by both the clergy and laity. The ulterior purpose of the

Holy See to erect a bishopric in the United States was, however, clearly foreshadowed in the correspondence and documents touching the subject.

The following interesting memorandum on the same subject is from Dr. Franklin's Memoirs :—

" 1784, July 1st. The Pope's Nuncio called, and acquainted me that the Pope had, on my recommendation, appointed Mr. John Carroll Superior of the Catholic clergy in America, with many of the powers of a bishop, and that probably he would be made a bishop *in partibus* before the end of the year. He asked which would be most convenient for him—to come to France, or go to St. Domingo for ordination\* by another bishop, which was necessary. I mentioned Quebec as more convenient than either. He asked whether, as that was an English province, our Government might not take offence at his going thither. I thought not, unless the ordination by that bishop should give him some authority over our bishop. He said, not in the least; that when our bishop was once ordained, he would be independent of the other, and even of the Pope, which I did not clearly understand.† He said the congregation *de Propaganda Fide* had agreed to receive and maintain two young Americans in the languages and sciences at Rome. He had formerly told me that more would be educated *gratis* in France. He added, they had written from America there were twenty priests, but that they are not sufficient, as the new settlements near the Mississippi had need of some.

"The Nuncio said we should find that the Catholics were not so intolerant as they had been represented;

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\* Consecration.

† The language of the Nuncio was here clearly misunderstood by Dr. Franklin.

that the Inquisition in Rome had not now so much power as that in Spain, and that in Spain it was used chiefly as a prison of state; that the Congregation would have undertaken the education of more American youths, and may hereafter, but that at present they are over-burdened, having some from all parts of the world."

One of the earliest duties that engaged the attention of Dr. Carroll, after his appointment to the post of Superior of the American clergy, was to visit the principal cities within his spiritual jurisdiction, in order to minister to their religious wants, under the new powers granted to him by the Holy See; to investigate the condition and prospects of the Catholic body in those places, to ascertain their requirements, and to provide for their necessities, as far as possible. His first visitation was commenced September 22, 1785, and extended through Maryland, Pennsylvania, the Jerseys, and New York. His ripe judgment, profound wisdom, and ardent zeal for the interests of religion, were eminently displayed in this his first great official undertaking as the head of the American Church. The number of Catholics in Maryland about this time, as estimated by him, was about sixteen thousand; in Pennsylvania, seven thousand, and in the other States above named about two thousand. The number of the clergy in Maryland was nineteen, and in Pennsylvania five; but these were soon increased by recruits from Europe, enabling Father Carroll to send pastors to Boston, New York, Charleston, Kentucky, and other places. A report on the condition of Catholicity in the United States, written by Bishop Carroll, shortly after his consecration, is full of valuable and interesting details, and is an invaluable contribution to the ecclesiastical history of the country.

His estimate did not include the descendants of the old French settlers in the Valley of the Mississippi and on the Northern lakes.

The intimation made by the Nuncio to Dr. Franklin, in 1784, that the appointment of a Superior would be followed by the creation of a bishopric in the course of the year, was not so soon realized. The efficient and untiring services of Dr. Carroll, as Superior, supplied at once the most pressing needs of the American Church, and seemed to meet the immediate emergencies. But as the development of the Church took place, and her vast and extending fields of missionary labor were laid open under the energetic administration of the new Superior, it became more evident every day that his powers were too restricted and his resources too limited. With the means at his command, Dr. Carroll did much for the Church and missions of that early day, and caused the benefits of that partial organization to be felt throughout the country. The awakening power of his zeal was felt in regions far beyond those he had been able to visit in person. For over five years he exerted all the powers and means placed in his hands to promote the cause of religion, continuing during the same period to perform active missionary duties himself. The experience of these years convinced him and the clergy of the country of the inadequacy of the arrangement, and of the insufficiency of the powers confided to the Superior, or Vicar-General.

The clergy of the States, having become convinced of the necessity for the erection of a bishopric in the United States, petitioned to the Holy See for that favor. Rome had heretofore been in advance of the American clergy themselves on this important subject, as has already

been related, and was now quite willing and ready to do all that they asked, and even more. The Holy See authorized the clergy themselves to determine the location of the new see, and even to designate from their own number the person most worthy and acceptable to be clothed with the episcopal dignity and power. The prominent position already occupied by Dr. Carroll caused the eyes of the Catholic community to rest upon him as the probable choice of the clergy. He felt the greatest solicitude for the proper and judicious exercise of the elective power thus so graciously bestowed upon the American clergy, and seems to have entertained an humble and sincere apprehension, lest, as was the general expectation, the choice might fall upon himself. In a letter written by him early in 1789, he used the following language on this subject: "In the middle of last month I received a letter from Cardinal Antonelli, dated in July last, in which he informs me that his Holiness has granted our request for an ordinary bishop, whose see is to be fixed by ourselves, and the choice made by the officiating priests. We are going to take the affair up immediately, and God will, I hope, direct us to make a good choice. This trust is my consolation. Otherwise I should be full of apprehension to see the choice fall where it might be fatal." An assembly was accordingly held by the clergy in May, 1789, and after selecting Baltimore as the most proper location of the new see, the almost unanimous voice of his brethren in the sacred ministry, as was already anticipated, called Dr. Carroll to the high and responsible office, which he so well merited and so much dreaded.

Dr. Carroll united in the selection of Baltimore as the episcopal city, "this being," as he has himself written,

“the principal town of Maryland, and that State being the oldest and still the most numerous residence of true religion in America.” Dr. Carroll in the same letter, which was addressed to his friend, Father Plowden, in England, says : “So far all was right. We then proceeded to the election, the event of which was such as deprives me of all expectation of rest or pleasure henceforward, and fills me with terror with respect to eternity. I am so stunned with the issue of this business, that I truly hate the hearing or mention of it, and therefore will say only, that since my brethren—whom in this case I consider as the interpreters of the Divine will—say I must obey, I will even do it ; but by obeying shall sacrifice henceforward every moment of peace and satisfaction.” And again : “My own knowledge of myself informs me, better than a thousand voices to the contrary, that I am entirely unfit for a station in which I can have no hopes of rendering service, but through His help and continual direction who has called me to it, when I was doing all in my power to prevent it.” The recommendations of the assembled clergy were fully approved at Rome, where the choice of Dr. Carroll was hailed with great and universal satisfaction and joy. The Holy See issued the Papal Bull of November 6, 1789, decreeing in accordance with those recommendations, and Cardinal Antonelli, in his letter of November 14, 1789, transmitting the Papal Bull to Dr. Carroll, conveys at the same time “the most flattering testimonials of the high esteem in which he was held, and of the joy which his election had awakened in the capital of the Christian world.”\* In the same letter, Cardinal Antonelli addressed to Bishop Carroll the following language : “It is a splendid and glori-

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\* Rev. Dr. White's *Appendix to Darras' History of the Church.*

ous office, to offer to God, as it were, the first fruits of that portion of the Lord's vineyard. Enjoy, therefore, so great a blessing, not only for the salvation of yourself, but for that of others, and for the increase of the Catholic faith, which we trust will become more and more widely established in that distant region."

The Papal Bull appointing Baltimore as the episcopal city, and Dr. Carroll as the first Bishop of the United States, gives a full account of these interesting and important events, and discloses the generous sentiments of the Holy See towards the young Church of America and towards the new-born Republic. The following extract from it will be perused with interest: after the preamble, the holy Pope, Pius VI., proceeds:—

"Wherefore, it having reached our ears that in the flourishing Commonwealth of the thirteen American States, many faithful Christians, united in communion with the chair of Peter, in which the centre of Catholic unity is fixed, and governed in their spiritual concerns by their own priests having care of souls, earnestly desire that a Bishop may be appointed over them, to exercise the functions of the Episcopal order, to feed them more largely with the food of salutary doctrine, and to guard more carefully that portion of the Catholic flock: We willingly embraced this opportunity, which the grace of Almighty God has offered us, to provide those distant regions with the comfort and ministry of a Catholic Bishop. And that this may be effected more successfully and according to the rules of the sacred canons, we commissioned our venerable brethren the Cardinals of the holy Roman Church, directors of the Congregation *de Propaganda Fide*, to manage this business with the greatest care, and to make a report to us. It was therefore ap-



pointed by their decree, approved by us, and published the 12th day of July the last year, that the priests, who lawfully exercise the sacred ministry and have care of souls in the United States of America, should be empowered to advise together and to determine, first, in what town the Episcopal See ought to be erected ; and next, who of the aforesaid priests appeared the most worthy and proper to be promoted to this important charge, whom we for this time only, and by special grace, permitted the said priests to elect and to present to this Apostolic See. In obedience to this decree, the aforesaid priests, exercising the care of souls in the United States of America, unanimously agreed that a Bishop, with ordinary jurisdiction, ought to be established in the town of Baltimore ; because this town, situated in Maryland, which province the greater part of the priests and of the faithful inhabit, appeared the most conveniently placed for intercourse with the other States, and because from this province the Catholic religion and faith had been propagated into the others. And at the same time appointed for the election, they being assembled together, the sacrifice of holy mass having being celebrated, and the grace and assistance of the Holy Ghost being implored, the votes of all present were taken, and of twenty-six priests who were assembled, twenty-four gave their votes for our beloved son John Carroll, whom they judged the most proper to support the burden of Episcopacy ; and sent an authentic instrument of the whole transaction to the aforesaid Congregation of Cardinals. Now, all things being maturely weighed and considered in this Congregation, it was easily agreed, that the interests and increase of the Catholic religion would be greatly promoted if an Episco-

pal See were erected at Baltimore; and the said John Carroll was appointed the bishop of it. We, therefore, to whom this opinion has been reported by our beloved son, Cardinal Antonelli, prefect of the Congregation, having nothing more at heart than to insure success to whatever tends to the propagation of true religion and the honor and increase of the Catholic Church, by the plenitude of our apostolic power, and by the tenor of these presents, do establish and erect the aforesaid town of Baltimore into an Episcopal See forever, for one bishop to be chosen by us in all future vacancies; and we therefore, by the apostolical authority aforesaid, do allow, grant, and permit to the bishop of said city, and to his successors in all future times, to exercise episcopal power and jurisdiction, and to hold and enjoy all and every right and privilege of order and jurisdiction and of every other episcopal function which bishops constituted in other places are empowered to hold and enjoy in their respective churches, cities, and dioceses by right or custom, or other means, by general privileges, graces, indulgences, and episcopal dispensations, honors, immunities, graces, and favors which other Cathedral Churches, by right or custom, or in any sort, have, hold, and enjoy. We, moreover, decree and declare the said episcopal see thus created to be subject or suffragan to no metropolitan right or jurisdiction, but to be forever subject immediately to us and to our successors, the Roman Pontiffs, and to this Apostolical See. We declare by our apostolical authority all the faithful of it living in Catholic communion, as well ecclesiastics as seculars, and all the clergy and people dwelling in the aforesaid United States of America, though hitherto they may have been subject to other bishops of other dioceses, to be hence-

forward subject to the Bishop of Baltimore in all future times; and to this Bishop and to his successors, we impart power to curb and check, without appeal, all persons who may contradict or oppose their orders, to visit personally or by deputies all Catholic churches, to remove abuses, to correct the manners of the faithful, and to perform all things which other bishops in their respective dioceses are accustomed to do and perform, saving in all things our own authority, and that of this Apostolical See. And wherever by special grant, and for the time only, we have allowed the priests exercising the care of souls in the United States of America to elect a person to be appointed bishop by us, and almost all their votes having been given to our beloved son John Carroll, priest: We, being otherwise certified of his faith, prudence, piety, and zeal, forasmuch as by our mandate he has, during the late years, directed the spiritual government of souls, do therefore, by the plenitude of our authority, declare, decree, appoint, and constitute the said John Carroll Bishop and Pastor of the said Church of Baltimore, granting to him the faculty of receiving the rite of consecration from any Catholic bishop holding communion with the Apostolical See, assisted by two ecclesiastics vested with some dignity, in case that two bishops cannot be had, first having taken the usual oath, according to the Roman Pontifical."\*

Two curious and interesting circumstances may here be mentioned in connection with the founding of the Catholic Hierarchy in the United States. Baltimore was not at first thought of or designed at Rome for the

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\* *Brief Account of the Establishment of the Episcopacy in the United States*, by B. U. Campbell. *The Catholic Church in the United States*, by De Courcy and Shea.

episcopal city of our country, but that distinction was in the first instance considered with reference to the city of Philadelphia. The reason for this is, no doubt, to be found in the fact that Philadelphia was at that time the seat of the American Government, and was thus naturally the first place that occurred to the ecclesiastical authorities at Rome as the most suitable place for the seat of episcopal power and dignity. But still more singular than this, a comparatively obscure and inconsiderable place farther west was even more seriously thought of at Rome and Paris, at the same time that Baltimore was selected, as the seat of another American bishopric; this was Gallipolis, in Scioto County, Ohio. The reasons for this proceeding are probably to be found in the circumstance that, a little before this time, a considerable colony of French Catholics, about seven thousand strong, had emigrated from France and settled on a large tract of land purchased for them on the Scioto River by a French Land Company, and had called their settlement Gallipolis. This project went so far even as the nomination of a bishop, and the Abbé Boisanter, a canon of St. Denys in Paris, was appointed Bishop of Gallipolis. It is quite probable that the proposed bishopric in Ohio was intended to have been created in addition to that then about to be erected at Baltimore. The abandonment of the design is probably attributable to the failure of the Scioto colony, the title of whose lands proved invalid, and who, finding themselves defrauded, returned for the most part to their native country. In 1793, when Bishop Carroll sent as missionaries to the West Fathers Badin and Barri eres, those zealous priests found at Gallipolis but a remnant of the former colony; but the remaining members of the little settle-

ment, who had long been without a priest, received the good missionaries with great joy. The two Fathers remained with them three days, celebrated high mass in the garrison, heard confessions, and baptized forty children.\*

The bishop elect sailed for England, where he possessed many friends, and where his merits and his person were already well known, to receive episcopal consecration, in the summer of 1790. The ceremony of consecration was performed by the Right Rev. Charles Walmesley, Bishop of Rama, *in partibus*, and Vicar-Apostolic of London, in the elegant chapel of Lulworth Castle, at the request of its pious and excellent proprietor, Thomas Weld, Esq., August 15, 1790, the feast of the Assumption of the Blessed Virgin Mary; and, in commemoration of this fact, the new Bishop selected that as the patronal feast of his diocese. No expense was spared by the noble owner of Lulworth Castle to invest this venerable and august ceremony with every splendor. The two prelates and their respective attendant priests and acolytes, clad in the most costly and glittering vestments, the enchanting music of the choir, the multitude of glowing wax lights, and the beautiful ornaments of the altar, all contributed to complete the grandeur and effect of the solemn occasion. The consecration sermon was preached by the Rev. Mr. Plowden, the friend and former associate of Dr. Carroll, from whose discourse the following extract, relating to the establishment of the American Church, will prove interesting:—

“Never, perhaps, was this truth (that the formation of the kingdom of Christ is the ultimate object of the

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\* *Catholic Magazine*, 1845, p. 407; Archbishop Spalding's *Sketches of Kentucky*, p. 62.

whole dispensation of Providence in the government of this world) more sensibly evinced, than in the late violent convulsions by which the hand of the Almighty has dismembered the great British Empire in the Western world, the destinies of which, we trust, are founded in His tenderest mercies. For, although this great event may appear to us to have been the work—the sport of human passions, yet the earliest and most precious fruit of it has been the extension of the kingdom of Christ, the propagation of the Catholic religion, which, heretofore fettered by restraining laws, is now enlarged from bondage, and is left at liberty to exert the full energy of divine truth. Already is Catholicity extended to the utmost boundaries of the immense continent of America; thousands are there earnestly demanding Catholic instructors, and all, penetrated with reverence for the Apostolic See of St. Peter, have concurred to demand from his successor a Catholic prelate, whose knowledge and whose zeal may establish the faith of Peter upon the ruins of those errors which the first inhabitants carried forth with them from this country. But if Britain infected them with error, we have the consolation to know that their Catholicity is also derived immediately from us; and as we in former ages received the faith from the great St. Gregory and our apostle, St. Austin, so now, at the interval of twelve hundred years, our venerable prelate, the heir of the virtues and labors of our apostle, will this day, by commission from the successor of St. Gregory, consecrate the first father and bishop of the new Church, destined, as we confide, to inherit those benedictions which the first called have ungratefully rejected. Glorious is this day, my brethren, for the Church of God, which sees new nations crowding into

her bosom; glorious for the prelate elect, who goes forth to conquer those nations for Jesus Christ, not by the efforts of human power, but in the might of those weapons which have ever triumphed in this divine warfare: he is not armed with the strength of this world, but he is powerful in piety, powerful in zeal, powerful in evangelical poverty, and firm reliance on the protection of that God who sends him."\*

Bishop Carroll remained in England sufficiently long to complete important business arrangements relating to the establishment of a Sulpitian Seminary at Baltimore, and the founding of the Academy at Georgetown, to both of which allusion will be made hereafter. In leaving England, where he had at two important periods of his life received such extraordinary kindness and attention, he felt a profound regret at being separated from such dear and good friends, especially from the members of the late Society of Jesus and the noble occupants of Lulworth Castle. With reference to the latter, the earnest emotions of his grateful heart, on the eve of departure, found expression in these words:—"Long shall I retain the impression made on me at Lulworth, by the goodness, the charity, the loveliness of every branch of that most respectable family, and I am sure my heart will be full of the gratefulest emotions when I shall sail abreast of the Castle."

It is a singular coincidence that, in going and returning, Bishop Carroll met as a fellow-passenger on the same vessel Dr. Madison, the Protestant Episcopal Bishop of Virginia, who went at the same time to England for episcopal institution in his own church. It may be mentioned, as proof of the remarkable faculty pos-

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\* Dr. White's *Appendix*.

sessed by Bishop Carroll of winning the esteem and friendship of all with whom he was brought in contact, that Dr. Madison, during the acquaintance thus formed with him, conceived the highest esteem and attachment for Bishop Carroll, which continued during his life.

Bishop Carroll arrived at Baltimore December 7, 1790, and was received on landing by a large concourse of his Catholic and non-Catholic fellow-citizens, with enthusiastic demonstrations of joy and veneration. On the following Sunday he was formally installed in the episcopal office, in accordance with the rites of the Roman Pontifical. His address on this occasion throws so much light on the admirable character of Bishop Carroll, that some portions of it should be introduced here. He said :—

“ This day, my dear brethren, impresses deeply on my mind a lively sense of the new relation in which I stand now before you. You have often heard my voice within these walls ; and often have I used my feeble endeavors to rouse you from the sleep of sin, and to awake in you the sentiments of virtue and practical piety. But when I thus addressed you, I considered it indeed as my obligation to admonish and instruct you ; but I did not view it as an indissoluble obligation. My superintendence over your spiritual concerns was of such a nature that I could relinquish it, or be removed from it at pleasure. But now the hand of Providence (ah, may I hope it is not an angry, but a Providence merciful to you and me)—the hand of Providence has formed an indissoluble tie—has bound me by an obligation which I can never renounce—an obligation of ever attending to your eternal interests ; of watching perpetually over your conduct ; of stemming, to the utmost of my power, the torrent of vice and irreligion ; of conducting you in the ways of virtue,



and leading you to the haven of eternal bliss. The shade of retirement and solitude must no longer be my hope and prospect of consolation. Often have I flattered myself that my declining years would be indulged in such a state of rest from labor and solicitude for others, as would leave me the best opportunity of attending to the great concern of my own salvation, and of confining myself to remember my last years in the bitterness of compunction. But it has pleased God to order otherwise; and though my duty commands submission, it cannot allay my fears—those fears which I feel for you and for myself. For, my God! how much reason have I not to fear for myself, when I view the extent of my duties, on the one hand, and on the other, my weakness and natural inability to fulfil them. In this, my new station, if my life be not one continued instruction and example of virtue to the people committed to my charge, it will become, in the sight of God, a life not only useless, but even pernicious.

“It is no longer enough for me to be inoffensive in my conduct and regular in my manners. God now imposes a severer duty upon me. I shall incur the guilt of violating my pastoral office, if all my endeavors be not directed to bring your lives and all your actions to a conformity with the laws of God; to exhort, to conjure, to reprove, to enter into all your sentiments; to feel all your infirmities; to be all things to all, that I may gain all to Christ; to be superior to human respects; to have nothing in view but God and your salvation; to sacrifice to these health, peace, reputation, and even life itself; to hate sin, and yet love the sinner; to repress the turbulent; to encourage the timid; to watch over the conduct of even the ministers of religion; to be patient and

meek ; to embrace all kinds of persons ;—these are now my duties—extensive, pressing, and indispensable duties ; these are the duties of all my brethren in the episcopacy, and surely important enough to fill us with terror. But there are others still more burdensome to be borne by me in this particular portion of Christ's Church which is committed to my charge, and where everything is to be raised, as it were, from its foundation ; to establish ecclesiastical discipline ; to devise means for the religious education of Catholic youth—that precious portion of pastoral solicitude ; to provide an establishment for training up ministers for the sanctuary and the service of religion, that we may no longer depend on foreign and uncertain coadjutors ; not to leave unassisted any of the faithful who are scattered through this immense continent ; to preserve their faith untainted amidst the contagion of error surrounding them on all sides ; to preserve in their hearts a warm charity and forbearance toward every other denomination of Christians ; and, at the same time, to preserve them from that fatal indifference which views all religions as equally acceptable to God and salutary to men. Ah ! when I consider these additional duties, my heart sinks almost under the impression of terror which comes upon it. In God alone can I find my consolation. He knows by what steps I have been conducted to this important station, and how much I have always dreaded it. He will not abandon me, unless I first draw down His malediction by my unfaithfulness to my charge. Pray, dear brethren, pray incessantly that I may not incur so dreadful a punishment. Alas ! the punishment would fall on you, and deprive you of some of the means of salvation.

“The fears which trouble me on my own account would receive some abatement, if I could be assured of

your steady adherence to the duties of your holy religion. But how can I be assured of this when I recollect what experience has taught me, and that worldly contagion, example, influence, and respect, together with impetuous passions, seek perpetually to plunge you into habits of vice, and afterward into everlasting misery. and when I know that not one soul will perish from amongst you, of which God will not demand of me, as its shepherd, a most severe account. Unhappily at this time a spirit of infidelity is prevalent, and dares to attempt the subversion of even the fences which guard virtue and purity of body and mind. Licentiousness of discourse and the arts of seduction are practised without shame, and, it would seem, without remorse. Ah! will it be in my power to oppose these fatal engines of vice and immorality? Dear brethren, allow me to appeal to your consciences; question them with candor and truth. Can I say more to bring you back to the simplicity of faith, to the humble docility of a disciple of Jesus, to the fervent practice of Christian duties, than I have said to you heretofore? But what reformation followed then my earnest entreaties and exhortations? Was prayer more used? Were parents more assiduous in the instruction of their children? Were their examples more edifying? Was swearing and blaspheming diminished? Was drunkenness suppressed? Was idleness extirpated? Was injustice abolished? May I hope that on this occasion God will shower down more abundant graces; that your hearts will be turned from the love of the world to the love of Him? If I could be so happy as to see prevailing among you such exercises of piety as evidenced your attachment to religion, and your zeal for your salvation I should myself be relieved from much of my solicitude—

prayer ; attendance on holy mass ; frequentation of the holy sacraments ; humble docility to the advice and admonition of your pastor. 'Obey,' says St. Paul, 'those who are put over you, as having to render to God an account for your souls.'"

This admirable discourse, in which we are struck with the humility and sincerity of the noble and distinguished preacher, in adverting chiefly to his own conscience, conduct, and duties, and in expressions of his own unworthiness and inadequacy, closed with an earnest appeal to his audience to cultivate a true devotion to the Mother of God, under whose special patronage he had placed his vast diocese.\*

The task imposed upon Bishop Carroll by the Holy See, in creating him sole Bishop of the United States, would have been appalling to any one not possessed of that calm energy and courageous resolution which were so conspicuous in the life and character of that illustrious prelate. It was not so much the numbers of his flock, as their scattered condition, the vast empire over which they were dispersed, the varied circumstances of States and climates, the inconveniences and delays of personal or postal communications, and the fewness of the laborers to assist him, that rendered his office and duties so onerous and embarrassing. His solicitude was greatly increased by the numerous applications sent to him from all parts for priests. He proceeded with vigor and zeal, yet with calm and judicious deliberation, to provide as far as possible for the pressing wants of the Church, and to overcome the difficulties of his position. His embarrassments were greatly relieved by the advent of pious, learned, and zealous clergymen, driven to our shores by the waves of European revolutions.

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\* *Rev. Dr. White's Appendix.*

As early as 1791, Bishop Carroll had visited a considerable portion of his vast diocese, extending his visit to the eastward as far as Boston. One of the objects of his visit to Boston was to settle disputes which had unfortunately risen between the pastors of that place, and which greatly disedified both Catholics and Protestants. He writes of his visit to Boston, in 1791, as follows:—"It is wonderful to tell what great civilities have been done to me in this town, where, a few years ago, a Papist priest was thought to be the greatest monster in creation. Many here, even of their principal people, have acknowledged to me that they would have crossed to the opposite side of the street, rather than meet a Roman Catholic, some time ago. The horror which was associated with the idea of papist, is incredible; and the scandalous misrepresentations by their ministers increased the horror every Sunday. If all the Catholics here were united, their number would be about one hundred and twenty."

His efforts to secure priests from Europe were indefatigable; and while he sincerely lamented the calamities that afflicted the Church in France, he felt and expressed the most profound gratitude to the exiled French clergy, who came as missionaries and apostles to our needy and impoverished Church, as so many spiritual architects to erect in the new world altars to the living God, to supply the places of those which had been overturned in the old world. "It is a melancholy reflection," he said, "that we owe so great a blessing to the lamentable catastrophe in France." A few extracts from some of his letters will give us but a faint idea of the condition of religion and the mode of conducting the labors of the ministry in the United States at that time. In a letter to a friend in Europe, the prelate thus describes a frequent

expedient to which recourse was had in announcing the gospel to the people:—"I am, I own, principally solicitous to form establishments which will be lasting. To pass through a village where a Roman Catholic clergyman was never before seen; to borrow from the parson the use of his meeting house or church, in order to preach a sermon; to go or send about the village, giving notice at every house that a priest is to preach at a certain house, and there to enlarge on the doctrines of our Church; this is a mode adopted by some amongst us for the propagation of religion. But I would rather see a priest fixed for a continuance in the same place, with a growing congregation under him, than twenty such itinerant preachers. The only effect which I have seen from these, is to make people gaze for a time, and say that the preacher is a good or bad one; but as soon as he is gone on his way, to think no more of him." Another letter conveys some idea of his labors, and of the humble manner in which the first Bishop discharged his episcopal and missionary labors and duties:—"Such has been my continual occupation since my return, that I have not yet had leisure to convoke a diocesan synod. If possible, one must be held early in November. The business of a coadjutor, and many regulations to be formed, call loudly for the holding of such a meeting. My diocese is yet badly regulated, and it cannot be much better till I can command more time to form regulations. Being all alone, to answer all letters, to copy them, to attend to all details, much of course is neglected or forgotten. If I do not write you as often or as fully as you have a right to expect, you must not impute the fault to me, but to unavoidable hindrances. I assure you that there are twenty people in this town (Baltimore) to whom I owe, and

wish to pay, the respect of a civil visit, without having been able to do so for many months; though I am busy from five in the morning till between ten and eleven at night."

The most distant and desolate portions of his vast diocese received the paternal succor of Bishop Carroll; and soon after his consecration his zealous and hardy missionaries were gathering together in remote and wild settlements the Catholics who had found their adventurous way to the borders of civilization. The Indians of Maine, the descendants of Father Rale's devoted flock, became early objects of his solicitude. Hearing that the Sovereign Pontiff had appointed a Father over the American Church, those simple but devout sons of the Eastern forests made known their wants and presented their petitions, after the manner of their race, by a speech accompanied with a symbol (*a crucifix*), mute but touching memento of their faith and of their constancy. The Bishop, moved by this beautiful appeal, embraced the crucifix and returned it to them, according to the Indian custom, and addressed to them an affectionate pastoral letter, and promised to send them pastors as soon as he could procure them from Europe. He immediately sent to Europe to procure two priests for this mission, promising that their support should be no charge upon the Indians, at least not for several years, when their increased numbers would better enable them to bear the expense. This beautiful letter of the prelate to his tawny children of the East is too interesting to be omitted:—

"Brethren and Beloved Children in Jesus Christ:

"I received with the greatest pleasure the testimony of your attachment to your holy religion, and I venerated

the sacred crucifix sent by you, as expressive of your faith.

“Brethren and Children :—

“I embrace you with the affection of a father, and am exceedingly desirous to procure for you a worthy teacher and minister of God’s holy sanctuary, who may administer to your young people, to your sons and daughters, the sacrament of baptism ; may instruct them and you in the law of God, and the exercises of a Christian life ; may reconcile you to God, your Lord and Maker, after all your transgressions ; and may perform for your women, after child-bearing, the rites ordained by the Church of Christ.

“Brethren and Beloved Children :—

“As soon as I received your request, and was informed of your necessity, I sent for one or two virtuous and worthy priests to go and remain with you, that you may never more be reduced to the same distressed situation, in which you have lived so long. But as they are far distant, I am afraid they will not be with you before the putting out of the leaves again. This should have been done much sooner, if I had been informed of your situation. You may depend upon it, that you shall be always in my heart and in my mind ; and if it please God to give me time, I will certainly visit you myself.

“Brethren and Beloved Children :—

“I trust in that good God, who made us all, and in His Blessed Son, Jesus Christ, who redeemed us, that all the Indians, northward and eastward, will be made partakers of the blessing which my desire is to procure for you ; and I rejoice very much that they and you wish to be united to your brethren, the Americans. You have done very well not to receive amongst you those minis-



ters who go without being called, or sent by that authority which Jesus Christ has established for the government of His Church. Those whom I shall send to you will be such good and virtuous priests as instructed your forefathers in the law of God, and taught them to regard this life only as a preparation for and a passage to a better life in heaven.

“ In token of my fatherly love and sincere affection, I send back to you, after embracing it, the Holy Crucifix, which I received with your letter ; and I inclose it in a picture of Our Holy Father, the Pope, the Head on Earth, under Christ, of our Divine Religion ; and this my answer is accompanied likewise with nine medals, representing our Divine Lord Jesus Christ, and his most Holy Mother. I desire that these may be received by the Chiefs of the River St. John’s, Passamaquady, and Michmacs, who signed the address to me. They came from, and have received the blessing of our same Holy Father, the Vicar of Jesus Christ in the Government of His Church.

“ That the blessing of God may come down upon you, your women and children, and remain forever, is the earnest prayer of

“ Your loving Father, friend, and servant in  
Jesus Christ,

✠ John, Bishop of Baltimore.

“ Baltimore, Sept. 6, 1791.”

In the midst of his solicitude for the whole Church of America, Bishop Carroll never lost sight of the spiritual welfare of the Indians. Had it been in his power he would have revived the Indian missions on a scale equal to the French missions of Canada in the seventeenth and

eighteenth centuries. He applied to President Washington for governmental assistance in this great work. But the President under our Constitution had no power to grant his request. Had Congress at that time adopted the policy of sending Catholic missionaries amongst the Indians, how different would have been the fate of our aborigines! The Indians of Maine desired union with us, and other tribes would have done the same. The French missionaries, a century before, had secured their alliance with France as well as their conversion to Christianity. American missionaries could have done the same for us and for the Indians under our republic. Had this been done, a sad chapter in our history would now have been one of the brightest pages in our annals.

Bishop Carroll kept his promise to the Indians of Maine. He sent them first the Rev. Mr. Ciquard. The saintly Abbé de Matignon, and the great and good Cheverus, were then stationed at Boston, and had a charge over and visited these Christian tribes, and subsequently the Rev. Mr. Romagné was sent to Maine. All these zealous missionaries, in the midst of their labors in the white settlements, were attentive and devoted friends and pastors to these rude, but earnest children of the Church. Bishop Carroll was subsequently enabled, by the arrival of the banished clergy from France, to send the Rev. Messrs. Levadoux, Richard, and Rivet, to labor among the French inhabitants and Indian tribes of Michigan and the Northwest.

While the clergy of Maryland were temporally provided for from the revenues of the church-property which they possessed in common in that State, those who were settled in Pennsylvania and Kentucky were, in many instances, subjected to the hardest and most scanty fare, suf-

fering for the necessities of life, and most inadequately clothed and sheltered. Father Phelan, in West Pennsylvania, wrote to Bishop Carroll, in 1795, that his food three times a day consisted of bread and water with a little burnt grease thrown over it; that he could not travel for want of a horse; that his board, which "the poverty or meanness" of his flock rendered them unable or unwilling to pay, was due, and that he received the most harsh treatment from his landlord in consequence thereof; and that the five months he had spent there were five months of most rigorous and continual lent. Another priest near Milltown, Pennsylvania, who was the owner of large tracts of land, wrote to the bishop to send him as laborers twenty Connaught men, and informed him that in winter he was obliged to accommodate himself in one small store-room together with two families and the smaller animals of the farm. Another priest in Kentucky writes that his condition was so intolerable and the treatment he received from his landlord and landlord's wife, the latter of whom was an Indian, so cruel, that he compares his home to Bedlam, or a den of wolves, and says, "I hope it is a temporal purgatory, and will atone for some of my sins." \* The condition of the Catholic laity in those then remote and wild portions of Bishop Carroll's diocese must have been deplorable indeed, if we judge from the accounts given of them by their pastors, more especially as the sufferings of the latter were mainly due to the treatment they received from their own flocks. Such are some of the examples of the poverty and destitution, both spiritual and material, in which were plunged some of the communities in his diocese at the commencement of the episcopate of

Bishop Carroll, but in which, before his death, he had established not only flourishing missions, but even Episcopal Sees.

Bishop Carroll availed himself of the earliest opportunity afforded him by the numerous and pressing duties, which on his appointment required immediate and prompt action on his part, to assemble his clergy in diocesan synod. In obedience to his call they assembled to the number of twenty-two, at Baltimore, November 7, 1791. This auspicious event was announced to the clergy by the bishop in a circular, in which he said: "The necessity of consulting together on the means of continuing the episcopacy of the United States, for the decent ordering of divine worship, and uniformity in the administration of the sacraments, and discipline of the diocese and clergy, and devising means, if possible, for the support of the ministers of religion; these are the principal objects which will engage your attention." Five sessions of the venerable assembly took place, and were presided over by Bishop Carroll. The salutary statutes adopted by this first ecclesiastical synod held in the United States, related to the administration of the sacraments, the celebration of divine service, the maintenance of the clergy, the subdivision of the diocese or appointment of a coadjutor, and other important subjects, and have, in many respects, by their wisdom and good results, impressed themselves permanently upon the legislation of the American Church. The bishop, not long after the adjournment of the synod, addressed to his flock, or rather to the whole Church of the United States, an admirable pastoral letter, in which he published several of the more public statutes adopted, and admonished and appealed to the people on several im-

portant subjects connected with the interests of religion. Among the subjects prominently mentioned by him in this address, may be specified the instruction of youth, the support of "Georgetown Academy," the providing of a clergy for the country and an ecclesiastical seminary, providing the necessary churches and church-furniture, the support of the priesthood, attendance at mass and the sacraments, morality among the people, prayers for the departed, the invocation of the Blessed Virgin Mary, under whose special patronage he placed his diocese, and the devout celebration of the feast of the Assumption, for which he had asked particular blessings and indulgences from the Holy See. The bishop and clergy assembled in synod petitioned the Holy See, either to divide the United States into several dioceses, or to appoint a coadjutor bishop of Baltimore; for it was evident to all, that even Bishop Carroll's energy, zeal, and capacity, while animating him with the will, did not yet confer upon him the ubiquitous faculty of visiting and providing for so vast a field. This measure, however, was not accomplished until the year 1800, when it was determined to give the bishop a coadjutor; and the Rev. Leonard Neale was consecrated Bishop of Gortyna *in partibus*, and appointed coadjutor of Baltimore.

In 1788, while yet Vicar-General and Superior of the clergy, Bishop Carroll had commenced the foundation of Georgetown College. His plan embraced a theological seminary to conduct the studies of candidates for the priesthood, and an academy for the education of youth. The site selected by its founder for this first and oldest of our colleges could not have been more judiciously chosen, either for health, advantages of location, or beauty and grandeur of scenery. The first house

was erected in 1789; the institution was opened the following year, though the classes of the academy did not commence till 1791; and towards the close of the year, the Rev. Richard Plunkett was regularly inducted as the first president of the college. The poverty of the American Church, the constant demands upon the bishop's time, his efforts to erect churches and supply pastors in all sections of the country, the sparseness of the Catholic population, and the difficulty of obtaining suitable officers and teachers, will convey some idea of the arduous task undertaken by Bishop Carroll in the establishment of a college at that early day. After his consecration in London, in 1790, he obtained liberal donations from his English friends for the new college; and he never faltered in the work, but continued to cherish and sustain it with paternal care during his life. In his selection of the three first presidents, Fathers Plunkett, Molyneux, and Neale, he proved his zeal for its welfare, and his sound judgment in its management. In 1815 Congress raised the college to the rank of a university, and, in 1851, the medical department was opened, and more recently the law department. Its subsequent and continued career of usefulness and honor attest how great is the debt of gratitude due from the American Church to her first bishop, for his efforts as the friend of education.

That part of Bishop Carroll's plan, which contemplated the connection of a theological seminary with Georgetown College, was subsequently changed, and found its further development in the establishment of St. Mary's College in Baltimore. While in London, in 1790, Bishop Carroll received an important communication from the Very Rev. Mr. Emery, Superior-General of the Sulpitians in France, who had become alarmed

for the safety of the religious institutions of his Order in that country, in consequence of the increasing violence of the revolution. This communication opened the subject of establishing a seminary of St. Sulpice in America. Our bishop cordially entered into and encouraged the proposal of Father Emery; and the Rev. Charles Nagot, in behalf of his Superior, visited London, and concluded an arrangement with the bishop for that purpose. It was not long before this auspicious movement was carried into effect, and the first colony of Sulpitians, composed of Rev. Mr. Nagot, as Superior, and the Rev. Messrs. Garnier, Tessier, Delavau, Levadoux, and five young seminarians, arrived at Baltimore, July 10, 1791. They had as companion on their voyage the young Chateaubriand, who was then in pursuit of a northwest passage to China, which was one of the visions of his youth. Bishop Carroll was at Boston at the time of the arrival of these holy men, whom, however, on his return, he embraced with every demonstration of joy and paternal affection and gratitude. He had, before his departure on his northern and eastern visitation, rented a house for their accommodation, and subsequently, at his suggestion, the present site was selected and purchased for the erection of a seminary and college. The theological seminary and academy had already been opened at Georgetown, but the union of the two was not of long continuance at that time, for the seminary was transferred to St. Mary's. The Jesuit Fathers subsequently established an extensive and flourishing theological department of their own at Georgetown; and the latter has been followed up, in very recent times, by the establishment of the magnificent College of Woodstock, Harford County, Maryland, under the govern

ment of its founder, the Rev. Father Paresce. Founded in 1792, St. Mary's was raised to the rank of a university in 1805, by the Legislature of Maryland. The collegiate department continued its useful career in the education of youth till 1852, when it was discontinued, and Loyola College, under the charge of the Jesuits, took its place in Baltimore. The theological seminary, so long the nursery of the secular priesthood and missions, still continues its exalted career. It is thus that the seeds planted by Bishop Carroll have grown up to be majestic trees in our day, and have bestowed their abundant fruits upon several generations.

Dr. Carroll was also one of three commissioners appointed by the State of Maryland to establish the State institution at Annapolis; St. John's College, from whose faculty he afterwards received the degree of LL.D. He also received the degree of D.D. and that of LL.D. from other colleges and universities in the United States.

Early in his episcopal career, and after he had begun to issue pastorals or other documents, addressed to those who recognized his spiritual authority, to which he subscribed his name and title as, "*John, Bishop of Baltimore*," a singular manifestation of bigotry was made by some writer, in one of the public prints, over the inappropriate signature of "*Liberal*," in which grave objection was made to his assumption of such a title. The article was entitled, "*Strictures on an Extraordinary Signature*." But the bishop, by his dignified and cogent reply, silenced forever the frivolous objection.

On February 3, 1796, the pious and venerable mother of Bishop Carroll, to whom he was so devoted a son, and to whom, under God, he was indebted for so much



that was excellent in his own character, departed this life in the ninety-third year of her age, in the full enjoyment of her intellectual faculties, and abounding in sentiments the most holy and devout. The son, who in youth had so dutifully obeyed her, and in manhood had made so many sacrifices to be near her and minister to her spiritual wants, was now equally prompt, in the midst of his exalted duties and ripening honors, to repair to the death scene of so good a parent, and surround it with every filial sympathy and every religious consolation.

Bishop Carroll, anxious as he was to provide the means of Catholic education for young men, and for such also as aspired to the sacred ministry, was not less solicitous for Catholic female education, and for the encouragement of female religious orders. The Carmelites established a convent in Charles County, Maryland, in 1790, the year of his consecration, though they afterwards removed to Baltimore; and the Visitation Nuns founded their first house in Georgetown. The spiritual charge of these he committed to his saintly coadjutor, who was in fact their immediate founder.\* The encouragement and firm establishment of the Sisters of Charity under his fostering care and encouragement, constitute one of the brightest pages in the history of his splendid administration. Mother Seton, from the time of her conversion, through all her trials and struggles, and her community, were special objects of his tender and paternal solicitude and bounty. The holy friendship which subsisted between him and Mother Seton, is among the most beautiful passages in the lives of both. He had consoled and counseled her in her moments of trial, and, in the hands of Providence, had been one of the instruments of her

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\* See Life of Archbishop Neale, *post*

conversion. This excellent and remarkable lady looked to him as a father and protector in every trouble. In one of his letters to her, after laying before her motives and considerations for confirming her courage and perseverance, he requested to be remembered by her children in their "innocent prayers," and concluded his letter thus: "Whatever I hear, or learn of you, increases my solicitude, respect, and admiration. But attribute no merit to yourself on this account. Whatever is estimable in you, either by nature or grace, is God's gift, and His property; and it is beneath the dignity of a Christian, who has ever meditated on the folly as well as the criminality of pride, to glory in that which belongs not to him." The institution of Mother Seton was founded at Emmitsburg under his approbation and encouragement, which he never ceased to extend to her and her sisterhood. He frequently visited St. Joseph's at the assumption of the habit, renewal of vows, consecration of the chapel, and on many other interesting, solemn, and important occasions. Writing from St. Joseph's to a friend in Europe, Mother Seton says of Archbishop Carroll: "He is now more my protector than ever, more truly attached to us, and, finally, takes the superior charge of our house, which at first he had bestowed upon another."

When called upon to give a final sanction to the permanent rule adopted for the community of the Sisters of Charity, Archbishop Carroll commenced his letter in a strain which throws much light upon his singularly fine and majestic, yet beautiful and amiable, character. "Shall I confess," said he, "that I am deeply humiliated by being called upon to give a final sanction to a rule of conduct and plan of religious government by which it is

intended to promote and preserve, among many beloved spouses of Jesus Christ, a spirit of solid and sublime religious perfection? When I remember how many prayers, fastings, watchings, etc., were employed by the holy founders of religious institutions, to obtain light and assistance from the Holy Ghost, to render their constitutions and rules adapted to the objects of their pious zeal, I am so sensible of my unworthiness, that I would certainly decline from the test, if I did not entertain a confidence that it may please God to bestow a blessing upon the ministerial acts of the ministers of religion whom He has constituted, to which blessing they are not entitled if only their private worth were considered. Under this impression, therefore, I shall and do now give my approbation to the constitutions."

An anecdote is related concerning these two remarkable persons, which illustrates the characters of both. On one occasion, while Mother Seton was conducting the instruction of her pupils in Christian doctrine, one of them said, "Mother, I met with a word, *benignity*, in my catechism, and I don't know exactly the meaning of it." "My dearest one," replied the mother with a smile, "I can give you no better answer to your question than to say, *Look at Archbishop Carroll, and you will see the meaning of this word on his countenance, as well as in his manners.*"

Many as were the consolations of Bishop Carroll in the course of his administration, his episcopate was far from exempt from painful incidents and unhappy scandals in various parts of the Church. His poverty in priests for the missions, and his poverty in the necessary means for procuring them from Europe, and in supporting them and building churches, were the least of his trials. In a

number of places clergymen of eccentric characters or insubordinate dispositions were officiating, and others of still more unfortunate traits came to offer their services to the new Church of America. Bishop Carroll felt constrained to employ some who seemed generally acceptable, on account of the great necessities of his flock, and others intruded upon the regular pastors appointed by him, and in some instances expelled them from their charge. In Boston and New York disputes arose between the pastors stationed at the only place of worship in each of those cities, and their respective abettors, which proceeded to such length as to require the Bishop's personal intervention, and in the case at Boston his personal presence. At New Orleans, the interregnum in episcopal government gave rise to contentions on the subject of jurisdiction, and to serious and long-continued scandals, which Bishop Carroll used his best efforts to remove. He appointed successively Rev. Messrs. Olivier and Dubourg his Vicars-General in that city. In Charleston, South Carolina, and in Westmoreland County, Pennsylvania, the laity were scandalized by the irregular conduct of the pastors officiating there. In Philadelphia, an intruding minister expelled the regular pastor of the church, with the assistance of his supporters; and even in his own episcopal city of Baltimore, an unworthy priest, without faculties, with the aid of his adherents, took possession of the German Catholic Church, to the exclusion of the better portion of the congregation. These irregularities were accompanied with scandals; resulted in some cases in angry lawsuits; and even the bishop, when he went to Philadelphia to correct the trouble prevailing there, was served with citations to appear in court. The mild nature of Bishop

Carroll was sorely tried by these disturbances ; but he showed on all of these occasions, that mildness was not the only trait of character he possessed. Lay trusteeism, of course, took a part in these unfortunate affairs, aggravating, if not originating them in most cases. Bishop Carroll met this evil with all the vigor and firmness of his nature, and gave it the first blows, which afterwards led to its practical reduction to proper subjection, or its abolition. His pastoral letters, issued on several of these occasions, are productions of great vigor, power, and reasoning; and they presented, for the first time, to the American mind, the application of the ecclesiastical law to the circumstances of the Church, and to her temporalities and organization in this country.

The suppression of the Society of Jesus has already been mentioned. Dr. Carroll was devotedly attached to this illustrious Order and to its members. He never lost hope for its restoration, and at the earliest possible moment took measures for this end. Though suppressed throughout Europe, Russia was not included in the application of the decree. The Society continued its existence and labors without interruption in that country. As soon as Bishop Carroll learned this fact, he and his coadjutor, Bishop Neale, applied to Father Gruber, the General, for permission to the members of the late Society in the United States to affiliate with the Society in Russia, and renew their vows. Their request was granted, and Bishop Carroll called the ex-Jesuits together at Baltimore, May 10, 1805, and at this meeting six members of the old Society were readmitted into the revived Society, and on June 21 Bishop Carroll appointed Rev. Robert Molyneux Superior of the Jesuits in America. The Society was soon augmented by arri-

vals from Europe; and Bishop Carroll transferred Georgetown College to them, and restored to them their former missions in Maryland and Pennsylvania.

The relations of Archbishop Carroll with General Washington have been made the subject of frequent allusion by Catholic authors. While the strongest evidence exists to show that Archbishop Carroll was an ardent admirer, and, so far as was becoming in a clergyman, a political supporter of Washington, there is nothing to show the existence of any intimacy or close personal acquaintance or friendship between them. Their acquaintance with each other rested upon a better foundation than mere social or personal partiality. It was the result of a mutual respect for public and private virtues known to each to be possessed by the other: a knowledge on the part of both of a devotion to one great object, the liberty, prosperity, and happiness of a common country; an union of services, though in different spheres and necessarily in different degrees, in the attaining of our independence. No friendly correspondence was kept up between them, for the only letter from Washington to Bishop Carroll, found among the papers of the latter, was of an official character, and related to the application made by the Prelate to the President for public aid to the Indian missions, a request which, under the Constitution, could only be granted by Congress. That Washington was well acquainted with, and respected and admired the character and virtues of, Bishop Carroll, is quite clear from undoubted historical facts; and the same has been fully confirmed by the late Mr. Custis, of Arlington, an adopted son of Washington, and member of his family. The language of Mr. Custis was: "From his exalted worth as a minister of God, his stainless

character as a man, and, above all, his distinguished services as a patriot of the Revolution, Dr. Carroll stood high, very high, in the esteem and affections of the "Pater Patriæ." \* From the same source we learn that, whenever the citizens of Baltimore extended a public reception or ovation to Washington in his passage through their city, between Philadelphia and Mount Vernon, Bishop Carroll usually stood at the head of the citizens and extended the first welcome to the President and received the first grasp of his hand. That Bishop Carroll should have been selected, by the unanimous resolution of Congress, passed in compliance with the general desire of the clergy and laity of all denominations, to pronounce a panegyric of Washington on the 22d of February, 1800, the first Washington anniversary after his death, is evidence of the recognized relations which existed between these two great men. This discourse by Dr. Carroll was pronounced in St. Peter's Church, Baltimore, and is replete with exalted sentiments of religion and of public virtue, fervid eloquence, ardent patriotism, and pure classic taste. Happily this fine production has been preserved for the good of posterity, and is at once a monument of the eloquent and accomplished eulogist and of his incomparable subject.†

An incident in the life of Bishop Carroll, connected with the Napoleon family, ought not to be omitted here. In 1803 Jerome Bonaparte, a brother of the Emperor Napoleon I., came to the United States in a French frigate; while at Baltimore he formed the acquaintance of Miss Patterson, a Protestant lady of that city, became

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\* Letter of G. W. P. Custis to Rev. Dr. White, *Appendix to Darra's History of the Church.*

† Mr. Brent's *Biography of Archbishop Carroll.*

interested in her, and finally they became engaged to be married. After some delay in fulfilling the engagement, induced by prudential or state considerations, Bishop Carroll himself performed the marriage ceremony. The Emperor undertook to annul the marriage for dynastic reasons, and endeavored to enlist the assistance of Pope Pius VII. ; but neither imperial entreaties, menaces, nor commands could prevail on the Vicar of Christ, who firmly and nobly persisted in upholding the binding force of this marriage, and in pronouncing the illegality of any subsequent one that might be entered into.

After ten or twelve years of untiring effort, Bishop Carroll had the consolation of seeing the infant Church, which he had presided over with so much care and ability, advancing rapidly, and yielding a harvest of fruits acceptable to Heaven. The exiled clergy from France, and the restored Society of Jesus, supplied pastors for many destitute missions. The diocese of Baltimore embraced the entire United States and the territory west of the Mississippi; and the vast country then known as Upper and Lower Louisiana, was, on its cession to the United States, added to his jurisdiction and care. Besides these, he was charged, afterwards, with the care of the missions in several of the West India Islands. He seemed, in the midst of his numerous and pressing duties, to find time for everything. The visitations of his diocese were accomplished by him then with apparent ease, though requiring so much time, and accompanied with so much inconvenience in traveling. The increase of the Church during his episcopate was wonderful, and, what is more, was accomplished with resources the most limited and uncertain. He visited Boston in 1803, at the solicitation of Rev. Messrs. Matignon and Cheverus, and,



on the 9th of September of that year, consecrated the Church of the Holy Cross, the first Catholic Church erected in the city of Boston. He laid the corner-stone of the present Cathedral of Baltimore July 7, 1806. He received constantly from the zealous missionaries, whom he had sent to various and remote sections of the country, the most encouraging accounts. New churches were erected and Catholic congregations organized in places where it was scarcely known before that there were Catholics living. The Augustinians at Philadelphia and the Dominicans in Ohio founded flourishing and permanent institutions, and began to share with the Jesuits of Georgetown, and with the Sulpitians of Baltimore, the favor and benedictions of the chief pastor of the country, while, at the same time, they took part with them in the great work of preparing priests for the Church. As early as 1808 Dr. Carroll had the consolation of beholding nearly seventy priests and eighty churches in the country. On a single day, as early as 1808, he ordained as many as eight priests. Year by year he was sending devoted men to found new congregations, and the missionaries thus sent by him to many prominent places were the founders of future bishoprics. It was he that gave a Cheverus to Boston, a Dubourg to New Orleans, a Flaget to Kentucky, and a Fenwick to Cincinnati. The most obscure missions founded by him have since developed into flourishing dioceses. With scarcely as many priests as there are now bishops within the same limits, he still supplied new regions with devoted pastors, and the devout prayers, joyous hymns, and holy benedictions of the Church, resounded in places where they were unknown before. The duty of visiting the most needy and important places, of conducting a correspondence

with every portion of the country, as well as with Rome and other parts, the study of the wants and necessities of his flock, and the still more difficult study how to supply them, were also amongst his unceasing obligations and cares. The wisdom with which he selected the proper man for the proper place, and the promptness with which he dispatched his varied duties, were matters of wonder and admiration. Yet with all his efforts, and with the aid of the zealous priests he received from Europe, such was the awakening influence of the new life he inspired into the young Church of America, that the petitions he received from every quarter, after having supplied so many places with pastors, were far more numerous than his colaborers, and he was frequently grieved at his inability to supply the demands made upon him. Yet how vast was the good he accomplished; a good fruitful in its immediate results and consoling in the hope it gave of a more joyous future. It was thus, with steady hand and nerve, with calm and prudent judgment, and with untiring zeal, that this patriarch and architect of our Church in America proceeded to lay deep and broad the massive and lasting foundations of the majestic structure which now challenges our admiration and veneration.

The best evidence of the wonderful progress of the Church under Bishop Carroll's administration, is to be found in the multiplication of bishoprics, which now took place. His reports of the increase and condition of the missions in America, and the representations of his increased labors, an increase far beyond the powers of one bishop to keep pace with, induced the Holy See to take this important step. The illustrious and saintly Pius VII., though, to use the language of Archbishop Carroll himself, "in the midst of tribulations most bitter to human

nature, but equally glorious in his Divine Master," turned his paternal attention to the wants of our Church, and, by his brief of April 8, 1808, erected Baltimore into an Archiepiscopal See, and established four new Episcopal Sees as suffragans to Baltimore, which were located at Boston, New York, Philadelphia, and Bardstown in Kentucky. Dr. Carroll was deeply impressed with this important occurrence, and resolved to spare no efforts to cause its influence to be joyously and beneficially felt throughout the country. The Right Rev. John Cheverus, of Boston, was appointed Bishop of that See; the Right Rev. Luke Concanen, of Rome, was appointed Bishop of New York; the Right Rev. John Egan, of Philadelphia, was appointed Bishop of that See; and the Right Rev. Benedict Joseph Flaget, of Bardstown, was appointed Bishop of Bardstown.\* The untimely death of Bishop Concanen, who was on the eve of sailing from Naples for his See, bearing the Bulls of investiture for the new bishops, and the *pallium* for Archbishop Carroll, delayed the arrival of the documents and the consecration of the new bishops until 1810, and left the See of New York vacant. Archbishop Carroll issued in that year an interesting pamphlet of "Instructions on the erection of four new episcopal sees," with an "Historical Notice," that all might know and appreciate this important event. He proceeded then, with the assistance of his coadjutor, Bishop Neale, to consecrate the newly appointed prelates, at Baltimore. He consecrated Bishop Egan at St. Peter's, on Sunday, October 28; Bishop Cheverus in the same church, November 1, the feast of All Saints; Bishop Flaget, at St. Patrick's, November 4; on all of which occasions, a grandeur, so-

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\* See the Lives of these Prelates *post*.

lemnity, and beauty were maintained, which had never before been witnessed in America. Glorious day this was for the American Church and its venerable Archbishop! Nothing could have been more eloquent, because so true, than the language with which Bishop Cheverus saluted the archbishop, from the pulpit of the Cathedral, at the consecration of Bishop Flaget, as "the Elias of the new law, the father of the clergy, the conductor of the car of Israel in the new world—*Pater mi, Pater mi, currus Israel et auriga ejus!*"

Archbishop Carroll gathered around him the newly consecrated prelates in council. This venerable assembly was simple, but truly august, and most important to the cause of religion. Rules of discipline were drawn up for the future government of the Church: throwing themselves in spirit at the feet of the Chief Bishop and Vicar of Christ, these pioneer prelates of the new world addressed to him a letter of submission and petition, asking his sanction and instruction, and his powerful assistance in the government of their churches. They also addressed a brief, but admirable, pastoral letter to the clergy and laity of the United States; a document which presents, in a brief space, all the cardinal rules for the regulation of a Christian life. Then receiving and imparting benedictions among themselves, the three new bishops departed to their respective dioceses, and the archbishop, remaining to bless and guide his own devoted flock, never ceased to pour forth fervent prayers of gratitude to God.

Left now to the government of the Archdiocese of Baltimore, even yet vast and needy, Archbishop Carroll devoted all his time, strength, and talents to the cause of religion. The vacancy which soon occurred in the dio-

cese of Philadelphia, by the death of Bishop Egan, entailed upon him the care to some extent of that diocese. The multiplication of churches in his diocese, the interests of religion in the South, the increasing of the number of the clergy, the fostering care bestowed upon the religious orders and collegiate and ecclesiastical institutions he had founded, communications of advice and assistance to his colleagues in the episcopacy, the conduct of a most extensive correspondence with America and Europe, and the immediate details and labors of his own diocese, occupied and fully filled up the remaining years of Archbishop Carroll. He could now behold the abundant fruits of his past labors, while earnestly engaged in new works and in fostering those already established.

The private life and virtues of Archbishop Carroll were in keeping with his public acts and services. His charities to the poor, his love for the orphan, his consolation and relief to the afflicted and unfortunate, his kindness, benignity, and affability to all who approached him, were so remarkable, that he was held up as the model of a Christian gentleman. In social conversation he was unrivaled; his compositions are models of classic taste and elegance; his sermons were eloquent, chaste, and effective; and as an adviser, there were few, if any, to excel him in prudence, wisdom, and candor; as a relative and friend, he was most affectionate and considerate. His letters to his clergy, even when applying the corrective powers of his office to some abuse or irregularity, were full of gentleness and winning counsel. A single selection from his ordinary letters to friends or relatives, as the private correspondence of the great and good always does, will throw a considerable light upon his genial nature and elevated friendship; for this purpose,

the following letter to his nephew, Mr. Daniel Brent, then employed in the United States Treasury Department at Philadelphia, is published:—

“BALTIMORE, Dec. 31, 1793.

DEAR DANIEL:—I was very sorry that you should pass through Baltimore during my absence. Philadelphia, though in other respects restored, perhaps, to its former condition and gaiety, must, to you and many others, be destitute of one of its principal recommendations by the death of your venerable friend, Mr. Fleming. But this heavy loss will not, I hope, cause you to neglect those duties which, as he informed me, were urged on you so often by his friendship as well as his zeal. Often consider, dear Daniel, of how little real advantage all other acquirements will finally be, without the acquirement and persevering practice of religious virtue. You know Mr. Keating, and will soon be acquainted with Mr. Neale; they will readily endeavor to aid you in your progress to this desirable term; and their examples will enforce their lessons.

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“When you answer this letter be so good as to let me know the general opinion as to the views of the parties in Congress, if any parties there be; and likewise how matters stand between Governor Mifflin and his friend Dallas, since the publication of the latter.

“When you see Mr. Fitzsimmons, present my best respects to him and lady, and fervent wishes for every happiness during the ensuing year. For yourself I pray, in Lord Chesterfield’s often-repeated manner, *multos et felices*.

“I am, dear Daniel, your most affectionate uncle,

“✠ J., Bishop of Baltimore.”

Archbishop Carroll was, throughout life, remarkable for his personal devotion and piety; virtues which continued as fresh and ardent amidst the cares and anxieties of business, and amidst the honors and dignities of position, as when he was a youth under his mother's roof, or a student of the Jesuits of Maryland, and St. Omer's. It was a pious custom among the old Catholic families of Maryland, for the head of the household to assemble the family and servants together in the evening to recite their night prayers in common. This excellent practice, acquired by him in his youth from his mother, was continued by Archbishop Carroll during his whole life. Thus it was observed, that though his residence was the resort of the friends and relatives of the venerable prelate, and of many who came on business or for counsel, especially in the evening, he would, at the appointed hour, gracefully retire for a while, and unite with the colored servants and others of his household in the customary evening service. His influence as a high and dignified ecclesiastic was great; but the improving effect of his private virtues, of his pure and holy life, his simplicity, gentleness, firmness in rectitude and good example, and devotion to the cause of religion and morality, were most powerful in all circles of the community in which he resided. In stature he was below the medium height, but he was, at the same time, one of the most dignified and imposing of men. His appearance and manners were strikingly appropriate to the ecclesiastic; he was exceedingly affable, always accessible, of a genial nature, and sought his only relaxation in the social converse of a refined Christian community. He did not confine his social visits to members of his own Church, but received and returned visits with a

large and cultivated circle of acquaintances of the various religious denominations at Baltimore.

Such were the regularity and frugality of his life, that he was about eighty years of age before any decided symptoms of declining health appeared. The approaches of death were slow and almost imperceptible. Yet he was ever ready to meet death, and welcomed it with a calm and hopeful resignation. Exhausted nature finally succumbed to the common fate of humanity. He was for some time confined to his house; then to his chamber, and finally to his bed; and during this period practised every virtue which had adorned his long and glorious life. His humility and charity to others were conspicuous in those last days of his mortal career. With a mind unclouded and calm, he prepared himself for death, and assisted others in their preparations for his own last agony. When one of his priests quietly entered his chamber in search of a certain book, which contained the ceremonies and directions appropriate for the burial of an archbishop, the expiring prelate at once remarked, "I know what you want," and told the clergyman that he would find the book he was looking for in a certain position on a certain shelf; and there accordingly the book was found. Among the attendants at his death-bed was his sister; and it is related that when he perceived his agony approaching, he thought of her, and inquired if there was a conveyance ready to carry her and his weeping relatives home; telling them that the scene was about to close, and requesting them to take rest and nourishment. To an eminent Protestant clergyman who was present, and who observed to him that his hopes were now fixed on another world, he replied, "Sir, my hopes have always been on the cross of Christ." He



requested that he might be placed on the floor to die, deeming this humble position suited to his demerits before God, into whose presence he was about to enter. To the last he requested his attendants to recite for him the "*Miserere mei, Deus.*" Finally, bestowing his benediction upon his friends and relatives present, he averted his face and calmly expired.

His death occurred on Sunday, December 3, 1815.

One of his contemporaries has well exclaimed with the poet:—

"He taught us how to live ; and oh ! too high  
The price of knowledge ! taught us how to die."

The following notice of Archbishop Carroll's character, in the *American Quarterly Review*, is from the pen of a contemporary, who knew him well:—"We may be permitted to pay, ourselves, an humble, direct tribute to the memory of him whose society we had often the good fortune to enjoy. No being that it has been our lot to admire, ever inspired us with so much reverence as Archbishop Carroll. The configuration of his head, his whole mien, bespoke the metropolite. We cannot easily forget the impression which he made, a few years before his death, upon a distinguished foreigner (of Scotland), who conversed with him for an half-hour, immediately after the celebration of the mass, in his parlor, and had seen the most imposing hierarchs of Great Britain. The visitor seemed, on leaving the apartment, to be strongly moved, and repeatedly exclaimed, 'that, indeed, is a true Archbishop!' The prelate could discourse with him on all the leading affairs and pregnant vicissitudes of the world, with equal elegance and facility, in Latin, Italian, or French ; with the most enlightened and liberal philosophy ; blending dignity with

suavity, delicate pleasantry with grave and comprehensive remark. Much of his correspondence was conducted in those languages; he wrote them not less readily and tersely than his own; and he had few equals in his critical knowledge and employment of the latter. He bore his superior faculties and acquirements; his well-improved opportunities of information and refinement, abroad and at home; his unrivalled personal consideration and influence; his professional rank and daily honors, we will not say meekly, but so courteously, happily, unaffectedly, that, while his general character restrained, in others, all propensity to indecorum or presumption, his presence added to every one's complacency, and produced an universal sentiment of earnest kindness towards the truly amiable and truly exalted companion and instructor. He mingled often with gay society, relished the festivities of polished life, and the familiar intercourse of both clergy and laity of the Protestant denominations; and it was this expansion of his sympathies and social pleasures—as well the breadth of his charity, the benignity of his nature, and the simplicity of his spirit and carriage, as his elevated station and the sanctity of his way—that drew to his funeral a greater concourse, comprising more real mourners than had ever been witnessed in Baltimore on any similar occasion; filled the streets and windows with sympathizing spectators, and produced as vivid a sensation in the whole body of Catholics throughout the Union, as if each congregation or individual had lost the dearest of immediate pastors or friends. Archbishop Carroll belonged, as has been said, to the Society of Jesus, or the Jesuits; and he was ever proud and fond of that relation. Could *Jesuitism* have been determined in its proper meaning

by his disposition, it would have had an acceptation the very reverse of the common one. He was wholly free from guile; uniformly frank, generous, and placable; he reprobated all intolerance; and when accused, in the newspapers, of having, in a pastoral letter, 'excluded from the honorable appellation of Christians, all that were not within the pale of his Church,' he answered, by the same channel: 'If such a passage can be pointed out, he (the bishop) will be the first to condemn it, since, so far from embracing this opinion as an article of his faith, he holds the doctrine directly contrary to it to be that of his Church, to which he and all Catholics are bound to submit, and which Catholics have constantly maintained in opposition to the tenets of some pretended reformers.'

"The archbishop's patriotism was as decided as his piety. He ranked and voted with the Federal party—yet he entertained no predilection for Great Britain or her government. He loved republicanism, and so far preferred his own country, that if ever he could be excited to impatience, or irritated, nothing could have that effect more certainly than the expression of the slightest preference, by any American friend, of foreign institutions or measures. He had joined with heart and judgment in the Revolution; he retained, without abatement of confidence or fervor, the cardinal principles and American sympathies and hopes upon which he then acted. We have heard from some of the most intelligent and observant of his auditors, when he delivered his masterly funeral panegyric on Washington, in which he recited the terrors, the encroachments, the distresses, and the glories of the struggle for Independence, that he appeared to be laboring under intense emotions corresponding to those

topics ; to be swayed, like the aged minstrel of the poet, with contagious influences, by the varied strains which he uttered. That discourse has been published ; and also, we believe, some of his tracts. His sermons have not been printed ; but they were most skilfully tempered, and classically written."

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MOST REV. LUIS PENALVER Y CARDENAS,  
D.D.

*First Bishop of New Orleans, afterwards Archbishop of Guatemala,  
A.D. 1793.\**

It is to be regretted that so little is known of this Prelate, more especially as the meagre account, that has been transmitted to us concerning him, is calculated to give an exalted estimate of his virtues, labors, and abilities.

Louisiana was from the beginning of American colonization an object of contention between France and Spain. The gallantry of Iberville decided the contest in favor of France. But France, by a secret article in the treaty of Fontainebleau, in 1762, transferred Louisiana to Spain, under whose dominion it remained till the year 1800, when Spain retroceded it to France.

The episcopal see of New Orleans was erected under the Spanish dominion. The missions before this had been conducted by Spanish and French priests, who were under the jurisdiction of the Archbishop of Havana. In 1793, New Orleans was made an independent see by the Sovereign Pontiff, and Don Luis Penalver y Cardenas, then a distinguished Spanish divine, was appointed its first bishop. Archbishop Blanc, one of his successors, writes of him, that he was "a man of great talents, zeal, and piety, whose administration was marked by an un-

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\* Authorities: Archbishop Spalding's *Life of Bishop Flaget*; *Catholic Almanacs*, etc.

common degree of wisdom, and a strict attachment to the discipline of the Church." The papal bulls appointing him, an authenticated copy of which is preserved in the archiepiscopal archives of New Orleans, bear date April 25, 1793. It is stipulated in them that the new Bishop shall receive from the royal treasury of Spain the annual sum of four thousand dollars, for his suitable support. Two canons were to be attached to the cathedral, who were each to receive from the same source the sum of six hundred dollars annually.

It was not till the year 1795 that Bishop Penalver y Cardenas took formal possession of his see. "He immediately began," writes Archbishop Spalding, on the information of Archbishop Blanc, "the visitation of his diocese, which he prosecuted with vigor and zeal. He required all priests, who had charge of congregations, to send him annual reports of the condition, both temporal and spiritual, of their respective parishes or districts. He continued to exact this during the six years of his vigilant administration. He labored earnestly to eradicate abuses, and to promote piety."

This excellent Prelate was, in 1802, made Archbishop of Guatemala, over which diocese he presided until 1806, when he was transferred to the See of Havana. Of his services after his departure from New Orleans, and of his death, no accounts have reached us.

## THE MOST REV. LEONARD NEALE, D.D.

*Second Archbishop of Baltimore, A.D., 1800.\**

THE ancestors of Archbishop Neale were among the earliest settlers of Maryland, Captain James Neale, the founder of the name in America, having come over with his family some time prior to the year 1642. Captain Neale had been a favorite at the court of Charles I., and his wife, Madam Anna Neale, held an office in the household of the Queen Henrietta Maria. They resided several years afterwards in Spain, where Captain Neale was the accredited agent of the King. According to some accounts, he was an Admiral in the Royal Navy, in which position he acquired a large fortune from the prize-money that fell to his share in the capture of Spanish vessels. Four of the children of Captain and Madam Anna Neale were born during their sojourn in the Spanish dominions, and the good mother named one of her daughters Henrietta Maria, as a compliment and token of gratitude to her royal friend, the queen of Charles I.; the same name has continued through generations to be a favorite one in the family of the Neales. Captain Neale was subsequently Lord Baltimore's negotiator among the burgo-masters of Holland. Upon the immigration of himself and family Maryland, they were all naturalized by an act of Assembly, in consequence, no doubt, of the previous

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\* Authorities: Davis' *Day-Star of American Freedom*; *National Intelligencer*, October 1, 1856; *Notice of Archbishop Neale*, by M. C. Jenkins, in the *Catholic Magazine*, 1844; *Catholic Almanac*, 1835; Bozman's *History of Maryland*; *Life of Cardinal Cheverus*, by Rev. J. Huen Dubourg; *Metropolitan*, December, 1855, and June, 1856, &c.

residence of the parents, and the birth of the children, in Spain. Captain Neale purchased a large tract of land in Charles county, with the Spanish coins which he brought with him and known as cob dollars, from which circumstance originated the name of Cob Neck, the place where he settled. He was a prominent and useful man in the affairs of the Colony, in its earliest and purest days of enlightened Catholic legislation; he became a member of the Governor's Council in 1643; and in 1644 he was summoned, by a special writ of Governor Leonard Calvert, to sit in the colonial legislature. Distinguished as were the ancestors of Archbishop Neale in those early days, for their many virtues, and especially for their firm adherence and devotion to the Catholic faith, they and their descendants continued, with heroic courage, to preserve their faith intact through the long and gloomy period of persecution, which followed and continued to rage during the Protestant ascendancy in Maryland. And at that auspicious moment, the dawn of the American Revolution, when civil and religious liberty was restored in Maryland, the Neales were found, as they had always been, among the sincere and unswerving followers of the faith of their fathers.

Leonard Neale was born near Port Tobacco, Charles county, Maryland, October 15, 1746, of parents in the enjoyment of easy circumstances and high social position. The death of the father devolved upon the widowed mother of five sons and one daughter the responsible, but holy duty, of directing and providing for their education. But, like most of the Catholic matrons of her day in Maryland, Mrs. Neale was fully qualified for the task, beset as it was with many trying difficulties, in consequence of the intolerant and narrow-minded policy which



the colonial government had adopted and continued to pursue with unrelenting severity towards Catholics. Deprived of the right to give a Catholic education to her children in their native country, Mrs. Neale, in order to attain that great object, had already endured a painful separation from two of her sons and an only daughter, who were then pursuing their studies in Europe. With a firmness of purpose, and a fidelity to duty, which religion alone could inspire, as well as bestow the strength necessary to enable the mother's heart to endure the separation, she now tore from her side and committed to the winds and waves of the ocean two of her younger sons, Charles and Leonard, who were sent to the College of English Jesuits at St. Omer's in French Flanders; Leonard being at the time only twelve years old. These two were subsequently followed by their youngest brother, Francis, upon whom this pious and courageous mother had determined to bestow the same inestimable advantages of a collegiate and Catholic education. Gifted with a quick and capacious mind, the youthful Leonard was very successful in passing through his academic career at St. Omer's. Having been inclined from early youth to embrace a religious life, and having resolved to dedicate himself in an especial manner to the service of Almighty God in the holy ministry, in which he was doubtlessly influenced as well by the pious training which he had received from his inestimable mother, as by the remarkable example of his brothers and sister,\*

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\* The oldest brother, William Chandler, after having embraced a religious life, was ordained a priest and stationed in England, where he finally died in the Manchester Hospital, insane; Benedict was also a priest and died in Maryland in 1787, making the vows of the Society of Jesus on his death-bed; Charles also died in holy orders, April 28, 1823, at Georgetown; Anne, the only sister of the Archbishop, was a nun of the order of Poor Clares at Aire, in Artois; the youngest child, the Rev. Francis, after a long life of extraordinary sanctity, died in Maryland in 1837.

he went from St. Omer's to Bruges, and then to Liège, where, with equal success and reputation, he made his course of philosophy and theology, and was ordained a priest in the Society of Jesus.

During his sojourn in Europe, Mr. Neale often turned his heart towards his home, and especially towards his good mother, whom he continued to cheer constantly by his affectionate and pious letters. One of his letters is particularly alluded to in Mr. Jenkins' Notice of the Archbishop, in the following terms: "In a letter to his mother written from Bruges, in 1770, Leonard speaks most feelingly and affectionately of his brothers and sister, then scattered about in Europe. That letter, remarkable for its filial and fraternal piety, enters into familiar detail of the health, dispositions, and capacity of all his family, and announces to his mother the safe arrival of Francis, his younger brother, at St. Omer's. There was much in this letter to repay that mother for her noble and Christian sacrifices; much to console her for the pious direction which her precepts had given to the hearts of her children. Four of her sons had embraced the priesthood, a fifth had declared his intention of following their example; and her daughter Anne had become a nun of the Order of St. Clare, at Aire in Artois. What a joyous spectacle was this for the pious matron, whose soul was wrapt up in the spiritual welfare of her children! To see them one after another, like the family of St. Bernard, embracing a religious life and sacrificing all worldly considerations for those sacerdotal dignities, which they gloried in the more, as they doomed them to so many perils and such arduous trials." Taking up the pious thought thus suggested, it may here be remarked that this heroic family presents an example eminently charac-

teristic of truly Catholic countries and ages, and one well worthy of imitation among Catholics in our own day and country. It was once the pride and glory of the Catholic mother to offer up her children to the special service of the God of Heaven. It was once the hope, nay the constant prayer of the Catholic mothers of old, that at least one of their sons might accept the labors and perils, together with the honors, of the Christian priesthood, and if Heaven demanded the sacrifice, all were freely offered at the altar. It is not surprising, that such heroic dispositions in the parent were frequently rewarded by numerous vocations among Catholic youth, and the instance before us is doubly gratifying, as exhibiting the example and the Catholic heroism of better and more Catholic days and countries within our own once Catholic Maryland.

Shortly after his elevation to the priesthood the Rev. Leonard Neale was called upon to suffer, in common with his fellow-religious of the Society of Jesus, a severe affliction. Pope Clement XIV., on the sixteenth of August, 1773, issued the brief by which the Society of Jesus was suppressed. Like his companions, Father Neale received this stroke with profound grief, but submitted to it with humility and obedience. Together with the illustrious John Carroll and the English Jesuits, he retired to England, where he was received with kindness and consideration. Accepting the care of a small congregation, he devoted himself with great zeal and success to their spiritual service, and for four years edified all by his sanctity and good example. But this field of labor was too contracted for the apostolic zeal and boundless charity of this holy priest. Those divine words, "Go teach all nations," were ever present to his mind,

and he longed for an opportunity of preaching the gospel to some heathen nation that knew not God, and of suffering something for the cause of Christ. Instead of returning to his own native home, where friends and comforts awaited him, he sacrificed all, and earnestly petitioned for a foreign mission. His earnest request was granted. Demarara, a town in British Guiana, in South America, was assigned him, and in 1779 he set sail from England and arrived at Demarara the same year. A field full of labor, hardships, sufferings, and disappointments here awaited this faithful follower of the cross, who only rejoiced in treading a path beset with thorns, in imitation of the Savior whom he followed. His biographer in the Catholic Almanac thus describes Father Neale's South American mission :—" In this dreary region and unwholesome climate his daily occupation was to dispel the ignorance and reform the vices of the inhabitants. The difficulties which he here encountered were innumerable, and more than once did he hazard his life in the performance of his arduous duties ; but Providence crowned his efforts with success, and encouraged him to surmount every obstacle, by leading hundreds to the sacred font of baptism, where he had the consolation of enrolling them among the followers of Jesus Christ. As he passed one morning among the tents of this uncultivated people, his attention was arrested by the distressing condition of one of the chieftain's family, who lay stretched on the bed of death, without the least hope of recovery. The chief, who was an enemy of the Christian religion, was deeply afflicted by the illness of his child, and finding that every effort to restore him was unavailing, appealed at length to the charity of Mr. Neale, and assured him that if the God, whom he worshipped, would

raise the youth from his state of suffering, not only he, but all his family, would embrace the faith of Christ. The child was accordingly baptized, after due preparation, and God in his boundless mercy permitted his recovery, which was followed by the immediate conversion of many."

In his efforts among the heathen natives there were many things to gratify the heart and encourage the zeal of Father Neale. But his labors among the settlers were not so successful. All his endeavors to correct their vices and improve their morals proved unsuccessful. So great was their animosity towards the faith, that they would not allow our missionary to have a church, so that he was exposed to all the rigors of that inhospitable climate in the daily discharge of the ordinary duties of his ministry. In addition to his exposures to the climate, and the intensity of his labors, his personal privations and discomforts were so great, that his health began to fail. These temporal sufferings were welcome to the holy priest, for he made them the means of his own sanctification. But it was the little fruit produced from his ministry among that unfortunate people that gave him true sorrow. After four years of zealous and unremitting effort, he became convinced that it was his duty to seek another and more promising vineyard for his missionary labors. "In his letter to the Superior of the Propaganda at Rome, dated about the close of the year 1782, and just before his departure from Demarara, he bitterly laments the blindness and corruption of the inhabitants, and announces his determination to quit a people among whom his labors are so fruitless, and where the difficulties of his mission are almost insuperable." He accordingly sailed from Demarara in January, 1783, for Maryland.

After a voyage of many perils and exposures, amongst which was his capture by the British cruisers, he arrived during the month of April of the same year in Maryland, where he was cordially welcomed by his friends and relatives, and by his ex-Jesuit brethren, amongst whom was the Rev. John Carroll, who announced his arrival in a letter to Mr. Plowden in Europe. His arrival in Maryland was just in time to enable him to take part in the organization in the United States of the American Church, of which he was destined to become so bright an ornament. The members of the late Society of Jesus, of which Father Neale had been a member in Europe, had been keeping up a sort of union among themselves in Maryland and Pennsylvania after the suppression of their Order, for the purpose of more effectually conducting the Maryland missions, and of managing their temporalities, of which they were not despoiled in America as they had been in Europe. The Rev. Mr. Lewis was at their head, and was also clothed with regular ecclesiastical authority as the vicar of the Bishop of London. Father Neale united himself to this association of his late brethren, and was stationed at St. Thomas' Manor, near Port Tobacco, in the midst of his relatives and friends. What might naturally have been a position of ease and comfort, he made one of labor and privation. Here, as in England and in Demarara, he led a life of "characteristic self-devotion and exemplary piety." In 1783 he attended the meeting of the clergy of Maryland and Pennsylvania, which was called at Whitemarsh, Prince George's county, after the separation of the colonies from the mother country, and which had for its object "the preservation and well government of all matters and concerns of the clergy and the service

of religion in those countries." In the first and subsequent meetings of the clergy the Rev. Mr. Neale was present in his own behalf, and as the representative of the Rev. Messrs. Ignatius Matthews, Lewis Roels, and John Bolton, who were then residing with him near Port Tobacco. He took an active part in these important deliberations of the infant American Church, and signed the articles of government adopted in those meetings.

Though Father Neale's position in Charles county was one of zealous and laborious service, he yet longed for some other mission, where he could perform more extensive and more valuable services to religion. In 1793 such a vineyard was presented to his zeal and ardent enthusiasm, and he embraced it with great joy and invincible courage. The city of Philadelphia had been for some months a prey to the ravages of the yellow fever, which continued with unabated violence to strike down its victims in great numbers. In the midst of the appalling calamity, the Catholics of Philadelphia sustained the heaviest of afflictions in the loss of their devoted and untiring pastors, Fathers Græsler and Fleming, who, while engaged in their self-sacrificing ministry to their flock, fell victims to the plague and their own zeal. Deplorable was the condition of the Catholics of Philadelphia: disease and death stalked abroad in their midst, and there was no priest to cheer the last moments of the expiring victims with the consolations of religion. At this awful crisis the intrepid and veteran Father Neale stood forth ready and anxious to accept the call of his superior, and to fly, like a ministering angel, to the city of the pestilence and of death—a favorite field for him. Undaunted by the enfeebled condition of his own health, Father

Neale repaired with cheerfulness to the scene of the plague, and took the place of those noble soldiers of the cross who had so gloriously fallen at their post. His heroic devotion to the afflicted flock of Philadelphia has ever been the theme of praise, and is a beautiful evidence of the holy character of the true faith. "Amid the scenes of distress that were here encountered, the pious missionary found an ample scope for the full exercise of his charity and zeal. During the prevalence of the fever he toiled with a strength and cheerfulness that could not have been expected from one so weak and shattered. He was incessant in his attentions to the welfare of his neighbor, administering the sacraments, consoling the sinner, and performing every spiritual and corporal act of mercy." Father Neale's mission in Philadelphia continued six years. He also held the office of Vicar-General to Bishop Carroll. When the yellow fever visited Philadelphia again, in 1797 and 1798, we find him renewing all his exertions in aid of the sick and dying; though bending under his infirmities, he displayed an almost supernatural vigor, amid the exciting scenes of the desolating scourge. In the midst of his charities the good missionary was himself stricken down by the plague. The unalterable patience and admirable resignation to the will of God, with which he bore his sufferings, made him an example to all the other sufferers. "The measure of his usefulness was not yet filled up, for it pleased Almighty God to restore him to health, and spare him for many higher and more important services to his Church." As pastor at Philadelphia, his name is indissolubly connected with the history of the Church in that city. Though a greater part of his missionary life there was one of intense excitement and unremitting labor, in



consequence of the repeated visitations of the fever, he still found time to promote the steady growth and permanency of religion there. The following account of the interesting tradition, in relation to the first establishment of a Catholic priest in Philadelphia, is from his pen :—  
“The Superior of the Jesuits in Maryland, having been informed that there were many Catholics in the capital of Pennsylvania, resolved to endeavor to establish a mission there. The priest\* designed for this had an acquaintance in Lancaster of the name of Doyle, whom he visited, and requested him to furnish the name of some respectable Catholic in Philadelphia. Being referred to a wealthy old lady remarkable for her attachment to the ancient faith, he waited on her in the garb of a Quaker, and after making inquiries about the various denominations of Christians in the city, asked first if there were any Catholics, and finally if she was one; to which she answered in the affirmative. He informed her that he was of the same communion. Being informed that the Catholics had no place of worship, he desired to know if they would wish to have a church. To which the lady replied, they would most certainly, but the great difficulty would be to find a clergyman; for although there were priests in Maryland, it was impossible to procure one from thence. He then informed the lady that he was a priest, and of the intention of his visit. Overjoyed at the sight of a priest after many years’ privation of that consolation, she communicated the intelligence to her Catholic acquaintance, and invited them to meet him at her house. A considerable number assembled, the most of whom were Germans. The priest explained to them

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\* Father Greaton, who went to Philadelphia in 1730: the house in which he first performed the sacred offices was on the north-west corner of Front and Walnut streets.

the object of his visit, and a subscription was immediately commenced to procure the means to purchase ground and build a church. With the money raised they purchased the house and lot belonging to the lady, who also acted very generously in promoting the pious undertaking."

Notwithstanding the extended labors of his mission in Philadelphia, which were rendered unusually arduous by the continued and repeated visitations of the fever, Mr. Neale found time to undertake the realization of a great and holy design, which he had long before formed and ardently cherished; this was the establishment in the United States of a religious community for pious females, devoted to the service of God and the education of the youth of their own sex. There seems indeed to have been something providential in the circumstances which brought together in the same city the projector and father, and the foundress and first mother, of the Visitation Nuns in America. Among the penitents of Father Neale in Philadelphia was a lady of great zeal and piety, and of remarkable amiability and cheerfulness of disposition, and whose mind and soul were enriched with every faculty and grace which could mark her out to the observant eye of Mr. Neale as the future head of the religious order which he had so long desired to found. This lady was Miss Alice Lalor. She was born in 1766, in Queen's county, Ireland, but was reared in Kilkenny, whither her pious and worthy parents had removed shortly after her birth. Here she enjoyed the advantage of the spiritual guidance of the saintly Father Carroll. So ardent was her piety and so devout and exemplary her life, that not only her confessor, but her bishop, the Rt. Rev. Dr. Lanigan, were charmed with her example

and conceived the highest estimate of her virtues. She ardently longed to dedicate herself to Almighty God, and disclosed her aspirations only to her bishop and confessor. Finding insuperable difficulties in her embracing, at that time, a cloistered life, she desired at least to honor God by making in the world a vow of perpetual chastity. After long and successful trials of her constancy and piety, the bishop permitted her to make this vow. Bishop Lanigan was himself meditating the establishment of a religious community in Kilkenny, and designed Miss Lalor for one of its future members. But in 1797 her parents emigrated from Ireland and settled in America, and she felt it to be her duty to submit to their desire that she would accompany them; but she promised the bishop to return in two years, in order to accomplish their cherished plan. On arriving at Philadelphia she became acquainted with the Rev. Leonard Neale, whom she took for her confessor, and to whom she confided all the secrets of her soul, and especially her promise to return to Ireland and enter a religious order. Feeling convinced that it was the design of Providence that she should not abandon America for Ireland, Father Neale, who as her confessor was invested with authority in the case, released her from her promise to return to Kilkenny in two years, in order that she might become his co-operator in the foundation of a religious order in the United States. Well practised, as was this extraordinary woman in the virtue of obedience, she yielded to the counsel of her confessor, as the representative of God himself, and followed his directions. There were two other ladies among Father Neale's penitents, to whom he communicated his plans, and whose souls were ripe and ardent to aid in their ac-

complishment. Not having determined upon the particular institute he would adopt for his sisters, Father Neale commenced simply with a female school, to be conducted by these three ladies. But the plague overtook this good work in its infancy: Miss Lalor's parents, with thousands of others, fled from the city; as she preferred to remain at her post of duty in the midst of pestilence and death, they could not induce her to accompany them. Her two companions, however, fell victims to the fever, and Miss Lalor was left alone; she did not, however, for an instant abandon her hopes of some day consecrating herself to God by a life of seclusion and prayer.

In 1798 the Rev. Leonard Neale was summoned by Bishop Carroll from Philadelphia to Georgetown, to succeed the Rev. Dr. Dubourg in the presidency of the college, and in the following year he repaired to Georgetown to enter upon the duties of his new position. Under the able and enlightened administration of Dr. Dubourg this institution had greatly increased in favor with the Catholics of the United States, and had acquired great reputation among all classes as one of the best classical schools in the country. To the duties of president, father Neale added those of tutor, which he continued several years to discharge. He was the first president who, in compliance with a previous resolution of the directors, took up his residence in the institution. But heretofore, Georgetown had been nothing more in fact than an academy; it was under Mr. Neale's administration that it was raised to the grade and usefulness of a college. The board of directors met on the twenty-seventh of July, 1801, and passed the following resolution: "That the first day of October next be the day appointed for those of the students who shall be judged

qualified to commence their course of philosophy, whereof due notice shall be given by the president jointly with the prefect of studies to the parties concerned; and that the President be requested to carry the present resolution into effect." Thus, under the energetic and wise administration of Mr. Neale, this venerable and invaluable institution took its position among the colleges of the country. As President of Georgetown College, Father Neale left a high reputation behind him, and his many virtues will long be remembered. The following remark of a Catholic\* writer will prove how the memory of his virtues has remained amongst those who knew him well:—"It would seem, from the affectionate manner in which the old Catholics of Maryland remember Father Neale, who was for several years president of the college, that he died but yesterday. His labors were not in vain."

His arduous and extended duties as the only Bishop in the United States, had as early as the year 1791 induced Bishop Carroll to apply to Rome for a division of the country into two bishoprics, or the appointment of a coadjutor Bishop to the see of Baltimore. The latter plan was finally adopted and carried into effect. No one was better acquainted with the profound learning, the ardent zeal, and eminent qualifications of Father Neale than Bishop Carroll. He had consequently nominated Mr. Neale without his knowledge, as the coadjutor, with the right of succession to the see of Baltimore. While that humble priest was in the discharge of his duties as President of Georgetown College, he was surprised by the arrival of the papal bulls appointing him Bishop of Gortyna *in partibus* and coadjutor to the

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\* *The Metropolitan.*

Bishop of Baltimore, *cum jure successionis*. Gladly would he have shrunk from this appointment, but as a follower of Loyola he had been well trained to the virtue of obedience—Rome now spoke and he obeyed. He was consecrated by Bishop Carroll in the course of the year 1800. His biographer in the *Catholic Almanac* thus speaks of the manner in which he accepted and bore the high and unexpected dignity in the Church, which had just been conferred upon him:—"As the humility of Mr. Neale had prompted him to shun the honors and dignities to which his merit and virtue were entitled, they effected no other change in him than that of a still greater fidelity to God. His mind was neither elated by prosperity nor depressed by adversity; and the peaceful spirit which accompanied him on all occasions, seemed to extend its influence over all who approached." In this spirit he continued as before to discharge his duties at Georgetown College, where he held the office of President till 1806, when he resigned it into the hands of the Rev. Mr. Molyneux.

During the period that Mr. Neale presided over the college, he did not cease to think of his long proposed and cherished institution, nor relax his exertions for its early establishment. At Georgetown were settled a few religious of the Order of St. Clare, or Poor Clares, who, for their support, were compelled to teach a school, which was situated on Lafayette street. By the advice of Bishop Neale, Miss Lalor repaired to Georgetown, accompanied by another lady of Philadelphia, who took up their residence with the Poor Clares, in order that in retirement and prayer they might be enabled to discover the particular religious order for which they had received vocations. Shortly afterwards, Miss Lalor and her com-

panion opened a separate school, and they were soon joined by another lady from Philadelphia, whose accession was of very material service to them, as she brought with her a small fortune. This was chiefly expended in the purchase of a frame dwelling and lot, embraced within the present enclosure of the Sisters of the Visitation. Not long after his appointment to the coadjutorship, Bishop Neale, after much reflection and constant prayer, determined to prescribe for them the institute of the Nuns of the Visitation, as founded by St. Francis de Sales, with the co-operation of Ste. Jane Frances de Chantal and other sisters, and whose first efforts at Annecy, as has been well observed, were strikingly similar to the first commencement of the Visitation at Georgetown. Encouraged in his efforts by the desire of the Catholics of the District of Columbia to have a school established there, for the education of their children in religion and in learning, and by the gradual increase of the community, the good bishop drew up a form of rules for the sisters, whom, however, he did not as yet permit to enter even into simple vows. He permitted them, however, to observe enclosure as far as the circumstances of their position would render it practicable. The members of this interesting little community were known among the people of Georgetown and vicinity as the "Pious Ladies," a name strongly indicative of the edifying and holy lives they led.

Having, as we have stated, determined to adopt for the new community the institute of the Sisters of the Visitation of the Blessed Virgin Mary, Bishop Neale applied to the sisters of that Order in Europe for a small colony of nuns to aid in the commencement of this new foundation, but his request failed in consequence of the

poverty of the Georgetown ladies, who could not defray the necessary expenses of transporting the sisters from Europe. This and many other difficulties attending the introduction of the Visitation Order into the United States at that time, caused many of their friends to believe that it would become necessary for the "Pious Ladies" to unite themselves to the Carmelite Convent near Port Tobacco. Bishop Carroll himself advised them to take that step. But Bishop Neale, being convinced of the superior and peculiar fitness of the Visitation Nuns for a country whose inhabitants were mostly Protestants, was not so easily deterred from his favorite plan. So firm was he in his purpose, that he declined the offer of a rich lady, who proposed to go herself to Ireland for sisters, provided the Bishop would adopt the Ursulines instead of the Visitation Sisters. Fortunately, Miss Lalor and her companions had accidentally discovered, among the books of the Poor Clares, a complete copy of the constitution and rules of the Visitation Nuns, and they continued to live according to its rules and recommendations, as far as their circumstances would permit. In 1805 the Poor Clares lost their abbess; her successor, Madame de la Rochefoucault, sold their convent property to Bishop Neale, by deed bearing date on the 29th of June of that year, and the community of St. Clare returned to Europe. Bishop Neale immediately installed his sisters in the new establishment he had purchased for them, and by deed bearing date on the 9th of June, 1808, confirmed by a second deed bearing date on the 9th of June, 1812, conveyed the property to Alice Lalor, Maria McDermott, and Mary Neale. In 1813 their numbers had reached thirteen, and the good Bishop then permitted them to enter into simple vows, which they were



to renew annually. Miss Lalor, who, like Bishop Neale, had been so long and perseveringly laboring in this good and holy work, and whose efforts were now about to be crowned with success, was with great propriety selected as the superior of the new institution. She was eminently qualified for the task of leading and directing others in that life of holiness and self-sacrifice, which had been her chief aim and study for many years. It was also the greatest solicitude of Bishop Neale to conduct his spiritual daughters to the practice of Christian perfection, and to the full realization of the high and sacred vocation which they had embraced. This he did not only by his fervid and inspiring exhortations and instructions, but still more by his pure and saintly example. In the many trials and difficulties which the sisters encountered, in their efforts to introduce into the United States the institute of the Visitation, they ever found in their holy father and spiritual director a source of consolation and encouragement, and his humble, patient, and firm example always inspired them with fresh vigor and perseverance.

By the death of Archbishop Carroll, on the 3d of December, 1815, the succession to the archbishopric of Baltimore devolved upon Bishop Neale, who, at the age of almost seventy, was called upon to assume the arduous and awful duties of that high office. In the following year he received the pallium from Pope Pius VII. Enfeebled by old age, disease, and the labors of an active life of missionary service, Archbishop Neale felt that the duties, labors, and responsibilities of his position were far beyond his strength. He entered, however, upon his office, with the energy which belonged to his character, and the courage of a veteran soldier. Residing mostly

at Georgetown, near his beloved Sisterhood of the Visitation, he appeared in Baltimore on all solemn and important occasions, and whenever his duties or the interests of the archdiocese required his presence there. On these occasions he devoted himself, with remarkable promptness and energy, for one of his age and infirmities, to the business of the vast diocese committed to his government. The *Catholic Almanac* thus describes his mode of life after his accession to the see of Baltimore :—  
“Though the highest dignitary in the Church of the United States, he lived in the silence of retirement, which charity only, or the duties of his station, could induce him to interrupt. He was never unoccupied. If the duties of the ministry left him a leisure moment, he had recourse to prayer, which, even in his intercourse with others, he did not entirely abandon. His attention always fixed on God imparted to his words a spirit of piety which was a source of edification to all. Whatever related to the interests of religion was a matter of deep concern for Archbishop Neale, who, like the illustrious founder of his Order, proposed to himself the glory of God as the principal end of all his actions.”

One of the first acts of Archbishop Neale, upon his accession to the see of Baltimore, was to petition the Sovereign Pontiff, Pius VII., for the power to establish a monastery of the Visitation Order at Georgetown, clothed with all the rights and privileges enjoyed by the religious houses of that institute in Europe. Pius VII. cordially approved the motives and objects of this petition, and readily granted the request. Thus Archbishop Neale had the happiness of seeing his favorite work of benevolence and religion crowned with success, and the Order of the Visitation of the Blessed Virgin Mary, as

founded by St. Francis de Sales and Ste. Jane Frances de Chantal, was regularly established in the United States. He also displayed his paternal care and goodness for his spiritual daughters by appointing as their spiritual director the Abbé Cloriviere, a holy priest distinguished for his energy, his prudence, and his ardent zeal and piety. His efforts and success in founding and fostering the Order of the Visitation Nuns in the United States, are the crowning glory of Archbishop Neale's life, and entitle him to the gratitude of his country. Since his death, that excellent and devout community have continued to flourish and expand, and have now in several of our principal cities convents of their order, conducted by four hundred sisters, who are daily devoting their talents, labors, and pious examples to the education and edification of the rising generation, who will carry with them into society those elegant accomplishments and Christian virtues so becoming to the female character. "Such was the origin of the Visitation Nuns in the United States, nor is it without striking points of resemblance to its foundation in Europe. The energy and perseverance of Bishop Neale recall the pious efforts of St. Francis de Sales for the same holy enterprise. In both cases a bishop gave the first impulse: in both hemispheres an isolated lady lays the first foundation, undeterred by any obstacles; and if in Europe the Visitation soon opened its convents in twenty different spots in France, so in America the mother-house at Georgetown soon had branches on every side." \*

The death of the saintly Father Nagot at St. Mary's College, in 1816, made a deep impression on Archbishop Neale. The holy Prelate had for a long time felt the

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\* *The Catholic Church in the United States*, by De Courcy and Shea.

heavy hand of time and the inroads of disease upon his constitution. His own humility, still more, induced him to believe that he was unequal to the task of governing the vast diocese of Baltimore. Under these circumstances he looked around for some person who would be a suitable one to be associated with him in his office. The eminent qualifications and exalted virtues of Bishop Cheverus, of Boston, at once induced him to select that Prelate, and Archbishop Neale accordingly applied to Rome to have Bishop Cheverus associated with him in the archiepiscopal office, with the right of succession. The Sovereign Pontiff readily consented to make the change, but suggested the necessity of finding a suitable person to succeed Bishop Cheverus in the see of Boston. Archbishop Neale then requested Bishop Cheverus to visit him, in order to confer on subjects of grave importance to the American Church. On visiting the archbishop, the Bishop of Boston was greatly surprised and deeply afflicted at the nature of the correspondence with Rome. So urgent and cogent were the reasons assigned by Bishop Cheverus against the proposed change, that Archbishop Neale was constrained to acquiesce. But being anxious to secure the assistance of Bishop Cheverus, the Archbishop proposed that the former should remain Bishop of Boston and visit Baltimore from time to time, in order to give the Archbishop the benefit of his advice, aid, and consolation, and in the event of his death, to succeed him in the see of Baltimore. But Bishop Cheverus saw in this plan insuperable difficulties, and proposed in lieu thereof that Archbishop Neale should have a coadjutor bishop appointed, with the right of succession, and proposed the names of several Jesuits for the place, besides that of the Rev. Ambrose Maré-

chal, of the Order of St. Sulpice. The Archbishop, after much consideration and prayer, decided upon Mr. Maréchal, and he applied to the Holy See to appoint him his coadjutor and successor. This arrangement was approved by the Holy See, and a papal brief of July 24, 1817, appointed Mr. Maréchal coadjutor, with the right of succession to Archbishop Neale, with the title of Bishop of Stauropolis *in partibus infidelium*. But before the arrival of this brief the saintly and venerable Archbishop Neale had sunk under the weight of his years and infirmities, at his residence attached to the Convent at Georgetown, June 15, 1817. His remains were deposited in the convent chapel, under the altar, where they still rest, surrounded by the precious remains of those of his spiritual daughters who have followed him to heaven, and an object of veneration to those who remain to speak his many virtues and praise his good deeds. "Thus in death was he placed where his affections were strongest in life, and thus in the last honors to his mortal remains was presented the parallel to the last sad tribute to St. Francis of Sales. The body of Archbishop Neale sleeps under the convent he founded in America ; that of St. Francis under the church of the convent which he founded in Europe. Annecy has her saint, so may we hope Georgetown has hers."\*

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\* Notice by M. C. Jenkins.

## RIGHT REV. FRANCIS PORRO, D.D.

*Second Bishop of New Orleans, A.D. 1802.\**

THE only information we have of Bishop Porro is given by Archbishop Spalding, in his *Life of Bishop Flaget*, in the following words: "Soon after the resignation of the first Bishop of New Orleans, a second was appointed, and consecrated at Rome, in 1802. He never, however, reached his see, having died in the Eternal City on the eve of his contemplated departure. We are not even acquainted with his name; but it is known that he was a Franciscan, of the Convent of the *Holy Apostles*, at Rome. When Bishop Portier was there, in 1829, he saw, among the portraits of the deceased members of the convent, that of the *second* Bishop of New Orleans, whose memory was revered by his brethren. From this fact it would appear that Dr. Dubourg was really only the third bishop of that city."

So little was known of Bishop Porro, that it was only in recent years that his name was brought to light, and placed in our Catholic almanacs; a service for which we are indebted to Mr. John Gilmary Shea.

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\* Authorities: Archbishop Spalding's *Life of Bishop Flaget*; *Catholic Almanacs*, etc.

## RIGHT REV. LUKE CONCANEN, D.D.

*First Bishop of New York, A.D. 1808.\**

IN 1808, Pope Pius VII., yielding to the increasing wants of the American Church, erected Baltimore into an archiepiscopal see, with four suffragan sees, of which the new See of New York was one. The Rev. Luke Concanen of Rome was appointed first Bishop of New York.

He was a native of Ireland, where he was reared and educated, and at an early age was sent to receive the white habit of St. Dominic at Lorraine, in the Convent of the Holy Cross, belonging to the Irish Dominicans. After completing his novitiate at Lorraine, he went to St. Mary's, in "the Minerva at Rome," where he completed his regular collegiate course of theology with great distinction. At this early period of his life he was appointed to a professorship in the Dominican Convent of St. Clement's, at Rome, which, together with St. Sixtus, at Rome, the convent at Lorraine, and another at Lisbon, was kept up by the Church in order to preserve the Order of English and Irish Dominicans, after the suppression of the convents in Great Britain, and during the days of persecution succeeding the so-called Reformation. His career in Rome was one of great brilliancy and usefulness, amidst the host of learned and distin-

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\* Authorities: De Courcy & Shea's *Catholic Church in the United States*; Bishop Bayley's *Catholic Church in New York*; Bishop Spalding, *Sketches of Kentucky*, etc

guished divines there assembled from all parts of the Christian world. He occupied for several years the office of Theologus Casanatensis, a chair founded at the Minerva in connection with the celebrated library there, instituted and endowed by the munificence of the illustrious Cardinal Casanate. In this institution, a learned member of the Order of Preachers was selected from each of the great provinces of the Order in Europe, viz. : France, Spain, Italy, Germany, Great Britain, and the Low Countries, or Poland. The condition annexed by the Cardinal for these appointments, that the incumbent should have acquired a doctorship by teaching the theological course of St. Thomas Aquinas, was fulfilled in an eminent degree by Dr. Concanen, who was selected to represent his Order and country in the Minerva. He was also elected prior of the Convent of St. Clement's at Rome, and was first appointed the agent at Rome of the late Dr. Troy, Archbishop of Dublin, and afterwards of all the bishops of Ireland. Such was his eminence at Rome, that he enjoyed the personal friendship of the Holy Father, who appointed him to the vacant Irish bishopric of Kilmacduagh, which Dr. Concanen was obliged to decline in consequence of his delicate health. And such was the esteem in which he was held at the Propaganda, that his influence or counsels went far in determining the ecclesiastical appointments for his native country. He was also deeply interested in the missions of America, and had suggested the foundation of, and had largely contributed in sustaining the Dominican Convent of St. Rose, in Kentucky, of which he remained a liberal benefactor during his life. He acquired a high reputation as a pulpit orator, and, what is very rare among foreigners, was an eloquent and popular preacher



in the Italian language. Though his health was somewhat impaired by sickness, he was at the time of his appointment to New York actively engaged in discharging his general duties in the ministry and as a preacher, and at the same time filled the offices of Librarian and Professor in the Minerva, Secretary of the Dominican Province of Great Britain, and agent of the Irish Bishops, Prior of St. Clement's, and several minor offices connected with the Propaganda and other institutions at Rome. After an active and distinguished residence of forty years in that city, he accepted the arduous and uninviting bishopric of New York, in preference to the appointment tendered him previously in his native country. It was hoped by himself and his friends that the milder and drier climate of New York would better suit his health than the damp atmosphere of Ireland.

He was consecrated at Rome, April 24, 1808, by Cardinal Antonelli, Prefect of the Sacred Congregation of the Propaganda. The venerable Bishop, now almost seventy years old, commenced immediately his preparations for joining his flock, whom he loved, though he had never seen; little knowing how poor and unprovided his new diocese was, and not anticipating the severe trials which his generous efforts might bring upon him. He provided himself with sacred vessels, vestments, and many other valuable presents for the new diocese. He was also commissioned by the Holy See to carry the *Pallium* to Archbishop Carroll. He went first to Leghorn, in hopes of securing a passage for the United States, but being disappointed there, he returned to Rome. The disturbed condition of Italy at that time rendered his departure both difficult and dangerous; for Napoleon was then upsetting the established order of

things in that as well as in other countries. At length hearing of a vessel being about to leave Naples for America, he repaired to that city and secured and paid for his passage. But the government, informed of his arrival and intention, arrested him as a prisoner, and ordered him, under the severest penalties, not to embark in any vessel. Their pretext for so doing was, that Dr. Concanen was a British subject. The confinement, hardships, and disappointments to which this good Bishop was subjected in his efforts to go to his flock, and dedicate the remainder of his days to them and to God, caused him to fall seriously ill. In a few days he departed this life, at the great Convent of St. Dominic, at Naples, June 19, 1810. So sudden was his death, that suspicions were entertained that he had been poisoned, either by the unscrupulous officials or emissaries of the government, or by persons who had designs upon the gold vessels and other valuables destined for the diocese of New York. His funeral obsequies were performed in the same convent by his brethren, amongst whom he was honored and admired exceedingly during his life, and by whom he has been ever since venerated and affectionately remembered.

By his will, made, as is supposed, before his consecration, he bequeathed his valuable library, and a large legacy in money, to the Dominican Convent of St. Rose, in Kentucky. The Holy Pontiff, Pius VII., himself a prisoner of Napoleon, was deeply affected by the death of his friend, as well as by the bereavement which the young diocese of New York, recently created by himself, sustained in the loss of its first Bishop.

## RIGHT REV. BENEDICT JOSEPH FLAGET, D.D

*First Bishop of Bardstown and of Louisville, A.D. 1810.\**

OF that noble army of Catholic missionaries whom the troubles of Europe, towards the close of the last century, exiled from their country, to go forth and subdue other nations to the sweet yoke of the Cross, there were few more zealous or more distinguished than the subject of this memoir, Benedict Joseph Flaget, the first bishop of Louisville. He was born November 7, 1763, in the town of Contournat, in the commune of St. Julien, not far from Billom in Auvergne, France. His parents pursued the honest calling of cultivators of the soil, and were highly respected for their unpretending worth, for their sincerity, and earnest piety. Their youngest son was called *Benedict*, because some one at his birth exclaimed that "*he was a son of benediction.*" His eldest brother was parish priest at Billom, and died at the age of eighty-four; his other brother was a notary public, and died in his eighty-eighth year, possessed of great wealth, accumulated by his own industry. The father having died before the birth of the youngest child, and the mother two years after that event, Benedict was reared and educated by a pious and devoted aunt, who was to him all a mother could be, and towards whom he cherished through life a most lively gratitude. He made his

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\* Authorities: *Sketches of the Life, Times, and Character of the Rt. Rev. Benedict Joseph Flaget, First Bishop of Louisville*, by M. J. Spalding, D.D., Bishop of Louisville; *Sketches of Kentucky*, by the Same, &c., &c.

classical studies at the College of Billom, where he entered at a tender age, and it is said that, when a mere child, he had a foresight into his future mission, often exclaiming that "he would go far, very far from home, and that they would see him no more." Feeling from his earliest youth an inward call to the sacred ministry, at the age of seventeen he entered, with this view, the University of Clermont, where he made his course of philosophy and attended the class of theology for two years, during which time he lived with two young men of wealth, whose tutor he became in consideration of their defraying his expenses. During this period he also received the sacrament of confirmation from the hands of Mgr. de Bonald, Bishop of Clermont, taking the name of Joseph. On the 1st of November, 1783, he joined the congregation of Sulpicians, and entered the Seminary at Clermont to pursue his ecclesiastical studies. Having in two years completed the course of studies adopted at Clermont, and being still under the canonical age for receiving holy orders, he was sent to Issy, near Paris, to prepare for his ordination, where, at the end of three years, he was elevated to the priesthood. The Rev. Gabriel Richard, afterwards well known as a zealous missionary in America, was at this time superior at Issy. After his ordination the Abbé Flaget was made Professor of Dogmatic Theology in the Seminary at Nantes, and after two years was appointed Professor of Moral Theology. He had occupied the latter chair only a few months when the terrors of the French Revolution broke out, and, like most of the clergy, he was compelled, in 1791, to seek safety in the bosom of his own family at Billom.

Living in the midst of desecrated altars, pillaged con

vents, and the massacre of priests, the good Abbé, in his retirement at Billom, earnestly prayed for light and grace to discover the proper course for him to pursue under those trying circumstances. America at this time appeared to him in the attitude of a suppliant, imploring Europe for laborers to work in the vineyard of our Lord. Having consulted M. Emery, his superior, and made a spiritual retreat, he resolved to obey that call, and in January, 1792, sailed from Bordeaux in company with Rev. Messrs. Chicoisneau, David, and Badin. They arrived at Philadelphia on the 26th, and at Baltimore on the 29th of March, and were welcomed at the latter place by Bishop Carroll with the utmost cordiality and joy. Tendering his services in the most unreserved manner to the Bishop, he was appointed to the distant mission of Vincennes, whither he departed after a stay of two months in Baltimore, his conveyance being a wagon then starting for the West. Bearing letters of introduction from Bishop Carroll to General Wayne, he was received and entertained by that gallant soldier with the greatest friendship and consideration. Detained at Pittsburg for nearly six months by the low state of the Ohio river, he spent that time in the most active and zealous missionary labors. During the raging of the small-pox there, he utterly lost sight of himself in his devoted attention to the afflicted and diseased. At Pittsburg four soldiers were condemned to death for desertion; two of them were Catholics, one a Protestant, and the other a French infidel. The Abbé Flaget converted the Protestant, brought the two Catholics back into the Church, and then prepared them for death, which they met heroically. But the Frenchman was so hardened that he could not be moved, and so poignant was his

grief at the thought of so unholy a death to be endured by one of his countrymen, that General Wayne pardoned the Frenchman through consideration for the good Abbé. Taking his departure from Pittsburg in November in a flat-boat, he stopped at Cincinnati, then only a fort, and at Louisville, then containing only three or four small cabins, meeting at the latter place his old friend and superior of Issy, Mr. Richard, and Mr. Levadoux. At Louisville his host was an old Frenchman, living on a farm of one hundred acres, in the centre of the present city, who was so charmed with the society of M. Flaget, that he offered to leave him all he possessed if he would only live with him. The good priest, of course, declined this offer, answering that he must go forward on his Master's business. General Wayne having commended M. Flaget to the kind offices of Colonel George Rogers Clark, then in command of the garrison of Corn Island, near the Falls of the Ohio, Col. Clark welcomed the missionary most cordially, and, having fitted up and armed a bateau, escorted him in person to Vincennes, where they arrived December 21, 1792. On his arrival he found both church and people in a most neglected and unhappy condition. Though settled originally by French Catholics, Vincennes had been so long without the aid of priests, sacrifice, and sacraments, that religion became almost wholly extinguished, and the whites themselves had begun to adopt the wandering and savage life of the Indians. There were only twelve communicants at the Christmas succeeding his arrival. It is difficult at this day to realize the hardships and dangers encountered in that rude country by this holy missionary priest, yet more wonderful than these were the zeal and perseverance with which he overcame all

things. He labored incessantly, and with great success, for the regeneration of both the whites and the red men, and tendered his services to Bishop Carroll to go as a missionary among the warlike and savage tribes roving over the boundless prairies of the West. The following language, written from Vincennes, will convey some idea of the Abbé Flaget's goodness and apostolic zeal: "He had stripped himself of all the linen he had brought with him to Vincennes in favor of the sick and indigent. The tender care with which he visited the sick will never be forgotten, and the impression it made upon the population will last as long as there shall be an old man left to relate to his children's children the history of old times." After about two years and a half of the most zealous and untiring missionary labors, he was recalled from Vincennes by his superiors in April, 1795, when, after passing down the Mississippi to New Orleans, he took passage in the first vessel bound northward, and arrived at Baltimore in the autumn of that year.

Upon his return to Maryland, the Abbé Flaget was stationed at Georgetown College, where he remained three years in the discharge of the duties of chief disciplinarian and teacher of French and geography. While at the college he formed the acquaintance of General Washington, then President of the United States. He went with the faculty of the college to pay his respects to the father of his country, who promptly and cordially returned the visit at the college. The Abbé Flaget was an ardent admirer of that illustrious man, and fifty years after Washington's death he used to refer to him in language of unbounded praise. In November, 1798, he went to Havana, Cuba, to aid the Rev. Messrs. Dubourg and Brabant in the proposed erection in that island of a

college of the Sulpician Order, a project, however, which was defeated by unforeseen difficulties. A severe attack of illness prevented his return to the United States with his companions, and he remained some time in Cuba, discharging the duties of tutor to the son of Don Nicholas Calvo, a wealthy Spanish resident. During his stay in Cuba he became acquainted with Louis Philippe and his two brothers, and was selected by the citizens of Havana to present to the exiled princes a large sum of money, which had been subscribed for their relief. In the fall of 1801 he returned to the United States, accompanied by the young Calvo and twenty-two other Cuban youths, to be entered as students at St. Mary's College, Baltimore. During the following eight years of his life he remained at St. Mary's College in the modest performance of his duties in the institution, in prayer and study, and in the exercise of the holy ministry. The performance of every duty of Christian charity and the most zealous and untiring attendance on the sick and the afflicted, permitted not the sacrifice of a moment of his time. It was during this period, about the year 1804, when the Trappists arrived in Baltimore, that he petitioned Father Urban Guillet, the superior, for admission into that rigid Order, but some delay having occurred in the execution of this purpose, it was finally defeated by the development of another destiny for which Providence reserved him.

The Catholics of the United States had so vastly increased in numbers, and the extent of ecclesiastical jurisdiction of the country was so far beyond the power of a single bishop to wield, that Bishop Carroll, in 1807, petitioned Rome for the erection of four new sees, to be located at Boston, New York, Philadelphia, and Bards-



town, Kentucky. The Rev. Mr. Badin having suggested to Bishop Carroll the name of M. Flaget, who had already labored so zealously and successfully in the Western missions, as a suitable candidate for the new see of Bardstown, the Bishop at once adopted the suggestion, and on the 17th of June, 1807, wrote to the Cardinal Prefect of the Propaganda, recommending in the most complimentary terms that the appointment should be made accordingly. The Holy See ratified this nomination, and appointed M. Flaget to the see of Bardstown, whose jurisdiction extended over the vast diocese bounded on the north by the lakes, on the south by the thirty-fifth degree of north latitude, and extending from the Atlantic States on the east, to the Mississippi River on the west. The arrival of the Papal Bulls in September, 1808, was the first information the Bishop elect had of his appointment; he received the news with the utmost surprise and consternation. Having made an ineffectual effort with Archbishop Carroll to be released from this appointment, which his humility and diffidence in himself alone caused him to shun, he went to Europe for the same purpose, but with no better success. He was accompanied from Europe by Rev. M. Bruté, M. Chabrat, subdeacon, and Messrs. Deydier, Derigaud, Romeuf, and a young deacon, who afterwards joined the Jesuits at Georgetown. On the 4th of November, 1810, Bishop Flaget was consecrated in the Metropolitan Church at Baltimore, by Archbishop Carroll, assisted by the Right Rev. Drs. Cheverus and Egan, bishops of the new sees of Boston and Philadelphia. So truly apostolical was the poverty in which M. Flaget had lived, that at his elevation he had not the means necessary to convey him to his diocese. In his own distress he nobly

refused the offer of a subscription for his relief among his future flock, who were mostly poor settlers in the West, saying that he would rather walk to Kentucky than commence his episcopal career by thus taxing his people. Some generous friends in Baltimore having raised the requisite sum for his travelling expenses, the Bishop and his suite departed for the West, May 11, 1811, and arrived at Louisville on the 4th of June. The arrival of a Bishop in the West was an event which the people had never realized, and they accordingly turned out with great enthusiasm to give the new Prelate a welcome which was truly magnificent. He arrived at Bardstown on the 9th of June. On entering his episcopal city, Bishop Flaget devoted himself, to use his own language, "to all the guardian angels who reside therein, and I prayed to God, with all my heart, to make me die a thousand deaths should I not become an instrument of His glory in this new diocese." Arriving at St. Stephen's, the residence of Father Badin, the ceremony of installation was performed with all the usual rites of the Roman Pontifical. The clerical force of the diocese, at the time of Bishop Flaget's arrival, consisted of three missionary priests, Fathers Nerinckx, Badin, and O'Flynn, and four Dominicans, established at their convent at St. Rose. On the Christmas following his arrival, the Bishop had the satisfaction of adding to their number by elevating to the priesthood the Rev. Mr. Chabrat, who was the first priest ordained in the West. In the entire State of Kentucky, at that time, there were not more than one thousand Catholic families, numbering in the aggregate about six thousand souls. There were thirty congregations, ten churches, or rather chapels, and six more in course of erection. The Bishop took up his residence

with Father Badin, at St. Stephen's, now Loretto, and his episcopal palace was a log cabin, sixteen feet square.

It was with a sad and heavy heart that the first Bishop of the West entered upon that vast field of labor and solicitude; yet he was at every moment sustained by a firm and exhaustless reliance and trust in God. He at once addressed himself to the work of arranging and establishing the discipline of his diocese. He was at the beginning of his episcopal career much embarrassed by the contemplated departure for Europe of so invaluable an assistant as Father Nerinckx, by the want of a church and residence for himself, by the difficulties which arose in relation to the settlement of the question of church property in Kentucky, and the general pressing demand for churches and priests to meet the necessities of religion. But the energy and zeal of Bishop Flaget made him fully equal to the task which the Holy See had imposed upon him. The Seminary under the charge of Father David, at St. Stephen's, became an object of his greatest care and solicitude, since it was from that source that he looked for the supply of priests to administer to his people. In 1811 the Seminary was removed to a plantation granted for the purpose by a zealous Catholic, Mr. Thomas Howard, and so great was the ardor of the young seminarians, that they made the bricks, cut the timber, and prepared the other materials with their own hands, for the erection of the Seminary building. The Bishop himself became the most laborious missionary in the West, being constantly engaged in the confessional, in administering the sacraments, visiting the sick, and supplying the places of his priests whenever they were absent or unable to attend to the labors of their missions. The dignity of his office never for an instant withdrew

his attention from the humblest and smallest services to his neighbor and the cause of religion, provided they contributed to the sanctification of souls or the glory of God. The episcopal visitations which he so frequently made throughout his diocese were, in fact, laborious missionary journeys, always full of consolation to his scattered flock, as well as to himself, in the consciousness of having served others. He visited all the congregations in Kentucky twice before the year 1815. In 1812 he was summoned to attend the First Provincial Council of the American Church. Before starting for Baltimore he convened his clergy to confer with him on the religious interests and wants of his diocese ; he also ordered public prayers to be said on the occurrence of the war, which had just broken out between this country and Great Britain, to propitiate God's mercy and to secure a speedy and honorable peace; and on the 9th of September he started for the East on horseback, accompanied by the Rev. Mr. Chabrat for a portion of the way, and by Father Badin for the whole journey. Performing, as was his custom whenever traveling, arduous missionary labors on the route, he arrived at Emmitsburg on the last day of October. For some reason not stated in the Bishop's journal, the proposed council was not held. In the spring of 1813 he returned to resume at once the labors of his office with his usual zeal and activity.

In 1812 the Catholics of Vincennes, with whom General Harrison, then Governor of the Northwestern Territory, cordially united by signing his name to the petition, sent their petition to Bishop Flaget for a permanent pastor. The scarcity of priests would not permit the gratification of their desires at that time; but in 1814 the bishop visited in person the scene of his first mission in America,

and was received by the people with great respect and unaffected joy. He administered the sacrament of confirmation, and after a stay of two weeks at Vincennes, which he employed in preaching, instructing the young, and reforming abuses, he returned to his see, his whole journey being one continual triumphal march, such was the desire of all the people to honor so pure and holy a servant of God. The Bishop, during this missionary trip, administered the sacrament of confirmation to one thousand two hundred and seventy-five persons, from which fact alone some idea may be formed of the amount of his labors and of the abundance of fruits he gathered from them. In 1815 the Bishop lost the invaluable services of that holy and zealous missionary, the Rev. Charles Nerinckx, who then left for Europe, and during his absence the Bishop took upon himself the additional duty of attending to most of the missions thus deprived of their pastor. About this time he conducted a public discussion with a sectarian preacher on the principal doctrines of the Church, in which he displayed great learning and cogency of reasoning, together with the most beautiful exercise of Christian charity and forbearance; and he received by unanimous acclaim the palm of victory from an audience composed almost entirely of Protestants.

In 1815 the question of translating Bishop Flaget from the see of Bardstown to the new see which it was then in contemplation to erect at St. Louis was mooted. Cardinal Litta, Prefect of the Propaganda, in his letter to Archbishop Carroll, of the 23d of December, 1815, thus writes of Bishop Flaget: "But as in Upper Louisiana, the Right Rev. Dr. Flaget, Bishop of Bardstown, is in great fame of sanctity, and as he is most suited for the conversion of the savages who live in the middle of the

province of Louisiana, it has seemed very expedient to the Right Rev. Dr. Dubourg that he should be transferred to a new see to be erected therein." But Dr. Dubourg, who had been appointed Bishop of New Orleans, finding it not convenient or agreeable then to reside in New Orleans, he selected St. Louis for his episcopal city, and the project of erecting a see at the latter place was consequently abandoned. Bishop Dubourg was now about to return from France, accompanied by a considerable number of ecclesiastics, whom he had enlisted in Europe for the missions of Louisiana. In the spirit of true Catholic zeal and charity, as well as of sincere personal friendship for Bishop Dubourg, Bishop Flaget, accompanied by Rev. Messrs. Andreis and Rosati, a lay brother and a guide, made a journey in October, 1817, on horseback to St. Louis, and in a country which could not present anything better than buffalo-skins for beds to these distinguished visitors, succeeded in raising the sum of three thousand dollars, to defray the traveling and equipment expenses of Dr. Dubourg and suite. In December of the same year, Bishop Flaget made another journey to St. Louis, to assist at the installation of Bishop Dubourg in his episcopal see. During these journeys Bishop Flaget, as he did on all other occasions, lost no opportunity of conveying the consolations of religion to the people living in the cities, towns, and hamlets on the route. Having obtained from Bishop Dubourg two missionaries for Indiana and Michigan, Bishop Flaget was more at leisure to give his attention to the distant French and Indian missions lying about the great lakes. He accordingly lost no time in making a visit to those remote regions. The following extract from the *Annals of the Propagation of the Faith* for September,

1850, contains a succinct account of this journey of the Bishop to Detroit, one of the most truly apostolic journeys ever performed on this continent: "Following the traces of this journey of seven hundred leagues, one would say that wherever Bishop Flaget pitched his tent he there laid the foundations of a new church, and that each one of his principal halts was destined to become a bishopric. There is Vincennes, in Indiana; there is Detroit, in Michigan; there is Cincinnati, the principal city of Ohio; there are Erie and Buffalo, on the borders of the lakes; there is Pittsburg, which he evangelized in returning to Louisville, after thirteen months' absence—after having given missions wherever on his route there was a colony of whites, a plantation of slaves, or a village of Indians." In Detroit the Bishop was very kindly received and entertained by General Cass, then Governor, to whose noble hospitality often since have pious Catholic missionary priests paid the tribute of their grateful remembrance.

The extent of his diocese, and his frequent absences on long and distant journeys, rendered the assistance of a coadjutor Bishop indispensable. Having applied to Rome for this favor, on the 25th of November, 1817, the Bulls arrived, appointing Father David *Bishop of Mauricastro in Partibus* and coadjutor to the Bishop of Bardstown. His church at Bardstown being now completed, Bishop Flaget and his coadjutor removed from the Seminary of St. Thomas to Bardstown August 7, 1819; on the 8th the new cathedral was consecrated, and one week later, on the Feast of the Assumption, Bishop David was consecrated by Bishop Flaget. On the 21st of September, St. Thomas' Seminary was removed to Bardstown, and the Bishop once more enjoyed the happiness of living in the

midst of his beloved seminarians, always taking a peculiar pleasure in their society, and making it his custom to be surrounded by them, all dressed in surplices, whenever he celebrated high mass on Sundays or holidays. On the 13th of January, 1822, he consecrated at St. Rose, Dr. Fenwick, the new Bishop of Cincinnati. Episcopal visitations to Vincennes in 1819, and again in 1823, and to Tennessee in 1821, full of edifying and interesting incidents, were the principal occurrences of those years. During this period he was also engaged in lengthy and highly important correspondence with the American Bishops, and with Rome, on the subject of creating new episcopal sees, and touching the general interests of religion in America. The plan of erecting an Archiepiscopal see in the west was originated in the correspondence held about this time between Bishops Flaget and Dubourg. Having under his spiritual jurisdiction so large a portion of the territory of the United States, no bishop in the American Hierarchy wielded more influence or was more active in the general affairs of the Church in this country. Though constantly pressed with the vast amount of labor which claimed his attention in his own diocese, he always found time to take a leading part in religious matters beyond its limits. He also had a correspondence with Rome in relation to the Hogan difficulties in Philadelphia, and was consulted by the Propaganda in regard to the controversy for some time existing between the Sulpicians of Canada and the Bishop of Quebec.

The Jubilee of 1825, '26, and '27, presented an occasion which called forth the full exertion of Bishop Flaget's apostolic zeal. It was the first celebration of the jubilee in the West. Besides the regular exercises of religion in



the churches, which were arranged by the Bishop upon a most imposing and edifying plan, this holy season was particularly distinguished by learned and eloquent expositions and defences of the doctrines and practices of the Church, one of the most remarkable and fruitful oral discussions ever conducted in this country. It was in those discussions that the Most Rev. Francis Patrick Kenrick, then a priest, opened his bright career as an illustrious champion of the faith. The religious fruits of the jubilee were exceedingly great. Among many other gratifying results, there were one thousand two hundred and sixteen persons confirmed, and the number of communicants was innumerable. In January, 1828, the Bishop repaired, by invitation, to Baltimore, to consecrate Archbishop Whitfield, whose consecration was performed on the day of Pentecost, in the cathedral. In June, 1829, he made his fifth visitation of Indiana, no less laborious and edifying than previous ones; and in September of the same year he went to Baltimore to attend the First Provincial Council. At the Council, on being introduced for the first time to the late illustrious Bishop of Charleston, Dr. England, Bishop Flaget exclaimed, "Allow me to kiss the hand that has written so many fine things!" Bishop England promptly replied, "Permit me to kiss the hands which have done so much good." On the 6th of June, 1830, at Bardstown, Bishop Flaget consecrated Dr. Kenrick as coadjutor Bishop of Philadelphia, assisted by Bishops David, England, and Fenwick. Feeling his health declining, and never having overcome the scruples which his diffidence in himself constantly caused him to experience, he sent his resignation to Rome, which, based as it was on the plea of his declining health, was accepted, and Bishop David appointed his successor;

but so great was the opposition to these transactions, coming from both the clergy and laity of the West, that he was compelled to submit to a reversal of all that had been done, and was again left Bishop of Bardstown, but now without a coadjutor, which condition of things continued more than a year. In the awful and destructive visitation of the cholera which devastated the West in 1833, Bishop Flaget displayed the most heroic zeal and charity, administering like an angel of love to the afflicted of all classes, forgetting himself until he had almost fallen a victim to the pestilence, and ready to meet death in such a cause with a smile of welcome. On the 13th of October, 1833, he consecrated the Right Rev. Dr. Purcell as Bishop of Cincinnati, and having received on the 29th of June, 1834, the Bulls appointing Dr. Chabrat his second coadjutor, he consecrated that Prelate on the 20th of July, assisted by Bishop David and Rev. Dr. Miles. Having repaired to St. Louis to consecrate the new cathedral, Bishop Flaget, on the 28th of October, consecrated therein the Right Rev. Dr. Bruté, who had just been appointed Bishop of Vincennes. During these years of arduous labor and incessant traveling throughout his vast diocese, many great and good works were accomplished in particular localities, but exerting a happy influence over the entire diocese. In the language of his biographer: "Thus we have seen four colleges, two of which yet remain; three religious sisterhoods, conducting a large female orphan asylum; an infirmary, and eleven flourishing academies for girls; a brotherhood, and two religious orders of men, devoting themselves to education and the missions; all growing up and prospering under the encouraging auspices of Bishop Flaget."

It is required by the Church of all bishops who are consecrated to preside over dioceses beyond the limits of Europe, to make a solemn engagement at their consecration, to repair to Rome, either in person or by suitable proxy, once in every ten years, in order to render to the Sovereign Pontiff an account of their administrations. Bishop Flaget had long desired to make in person this pilgrimage to the Eternal City, as well to comply with his obligation of rendering fealty to the successor of St. Peter, as to visit *en route* his native France, and to commune with his relatives and friends. The constant labors and engrossing cares of his diocese had, however, compelled him to remain at home and send a representative to Rome. Feeling justified now in leaving for a time the entire administration of his diocese in the hands of his zealous and able coadjutor, Dr. Chabrat, he concluded to visit Rome in person. He departed for Europe in the spring of 1835. Before going to Rome he spent one year in France, whither the fame of his sanctity and zeal had preceded him, and caused him to be received and venerated as a saint. He, however, in the midst of honors and ovations, never lost sight of the interests of his diocese and the cause of religion, for which objects he labored constantly during the four years he spent in Europe. He arrived at Rome in the fall of 1836, and was at once received by the Holy Father with every mark of respect and admiration. During his stay in the city, the cardinals and other distinguished personages there emulated each other in rendering every attention and kindness to the good missionary Bishop. The Pope made him handsome presents for his diocese, and would not consent to his leaving Rome before the opening of spring. Leaving Rome in

the spring of 1837, he visited many of the countries of Europe, in which he had business to transact ; but having been specially commissioned by the Pope to travel through France in aid of the Society for the Propagation of the Faith, he speedily returned to that country, where he labored with wonderful and happy success for that great and holy cause, visiting forty-six dioceses in France and Sardinia. The following notice of his labors in this behalf is from the pen of the illustrious Cardinal Wiseman, in 1839: \* "In France the saintly American Bishop Flaget has been visiting several dioceses to preach in favor of the *Œuvre de la Propagation* ; and, though his tour has been limited, we have it on authority that it will have had the effect of raising the funds of that beautiful institution from seven hundred thousand to upwards of a million of francs. We have also reason to know that he is bent upon having such a system as we have suggested, of movable missionaries, established in America, as the only means of propagating the Catholic religion on a great scale."

In the language of his biographer: "In France it was even said and believed that extraordinary, if not miraculous, cures had been effected by his prayers, and ample statements to this effect, with certificates appended, were drawn up and circulated." In July, 1839, Bishop Flaget, in company with Bishop Purcell and Rev. Mr. McGill, now Bishop of Richmond, embarked at Havre for America, and arrived at New York on the 21st of August. Reaching Bardstown in September, the venerable Bishop was received by his flock with every demonstration of joy and filial affection. The first congratulations and thanksgivings being over, the zeal-

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\* *Essays on Various Subjects*, vol. ii., p. 95.

ous Bishop first visited all his religious establishments, and then made the visitation of his entire diocese, which occupied two years. On the 12th of July, 1841, he had the misfortune of losing his devoted friend and faithful adviser, Bishop David, who died as he had lived, in great sanctity. In 1841 the episcopal chair of the diocese was removed from Bardstown to Louisville, where the bishop was heartily welcomed by the citizens of all religions. In 1842, a body of Sisters of Charity of the Good Shepherd arrived from France, and on the 4th of September, 1843, were installed in the new and extensive establishment erected for them by Bishop Flaget, entirely at his own expense. Bishop Chabrat's health having become extremely feeble, he was compelled to return to Europe, and was finally, in 1847, released from the office of coadjutor, and Bishop Flaget was again left without an assistant. In the year 1848, the Jesuit Fathers took charge of St. Joseph's College and the free school, and in the same year a colony of forty monks of La Trappe arrived in the diocese and took possession of their new establishment at Gethsemane, about fourteen miles from Bardstown. In 1848 a new coadjutor, Dr. Spalding, the present Archbishop of Baltimore, was appointed. The long and fatiguing ceremony of consecrating the new Bishop was performed by Bishop Flaget on the 10th of September, but the exertion was too great for his extreme age and infirm health; he sank down exhausted by the labors of the day, and was never afterwards able to discharge the public duties of his episcopacy. On the 15th of August, 1849, the corner-stone of the new cathedral at Louisville was solemnly laid in the presence of an immense multitude, but the venerable bishop could only behold the spectacle and bestow his blessing upon

the assembled faithful from the balcony of his residence. After the consecration of Bishop Spalding, Bishop Flaget lingered in infirm health for two years, spending his time chiefly in prayer and pious reading. For six months before his death he was deprived of the inestimable privilege and happiness of offering up the holy sacrifice of the Lamb of God. His sufferings were very great during the last year or more of his earthly existence, but he received and patiently bore those sufferings as actual blessings from the hands of his heavenly Father, who thus permitted him to suffer for Christ. On the 11th of February, 1850, in the eighty-seventh year of his age, he calmly expired, surrounded by his clergy, full of sanctity, faith, and hope, and overflowing with that heroic charity which had given an angelic character to his long and saintly career. His entire life was one of goodness. Of him it may be truly said, that he had no ends to aspire to besides the honor and glory of his Creator.

## HIS EMINENCE JOHN LOUIS DE CHEVERUS,

*First Bishop of Boston, afterwards Bishop of Montauban, and Cardinal Archbishop of Bordeaux, A.D. 1810.\**

JOHN LOUIS ANN MAGDALEN LEFEBVRE DE CHEVERUS was born at Mayenne, in Lower Maine, France, January 28, in the year 1768. His father, John Vincent Marie Lefebvre de Cheverus, was the civil judge; his uncle, Louis René de Cheverus, was the curate, and another uncle was the mayor, of Mayenne; thus uniting in one family the judicial, ecclesiastical, and municipal authority of the place. His mother, Ann Lemarchand des Noyers, possessed eminent prudence, judgment, and piety. She took upon herself the early education of her son, and instilled into his tender heart the most devout sentiments of religion and morality. She constantly repeated to him the sublime lesson of that model of mothers, Blanche of Castile, to that model of sons, St. Louis, King of France: "My son, God is my witness how much I love you; but rather would I see you dead before me, than that you should commit a single mortal sin." Remaining under the paternal roof, he attended every day the classes at the College of Mayenne, where he was equally distinguished among his companions for his piety, amiability, frankness, and application to study. In time of recreation he was "the merriest lad at school," and in time of

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\* Authorities: *Life of Cardinal de Cheverus*, by the Rev. J. Huen Dubourg, translated from the French, by R. M. Walsh; *The U. S. Catholic Magazine* of 1845, &c., &c.

study he was the best student. At the age of eleven years he made his first communion in the most edifying and devout manner, and at that early age he formed, and at once disclosed to his mother, his resolution of dedicating himself to Almighty God in the holy ministry of the Church. This Christian mother cheerfully made the sacrifice, and offered her dearest treasure to the service of religion. At the age of twelve years he received the tonsure at Mayenne from the hands of the Bishop of Dol, and continued in his daily life to set the example of a truly Christian life for all the population of his native city. Many distinguished persons who visited Mayenne were attracted by the beautiful character and promising talents of the youthful Abbé, and made brilliant offers to M. de Cheverus for the future advancement of his son. He soon received the position of the Priory of Torbechet, with a revenue of eight hundred livres, which enabled him to prosecute his studies in retirement and ease. This appointment was to the Abbé de Cheverus the cause of an unjust and vexatious lawsuit of several years' continuance, which there was a perfect certainty of his finally gaining, but which he settled himself by voluntarily relinquishing his rights, against the advice and remonstrances of his friends. When asked why he abandoned a case which he was so certain of gaining, his answer was at once beautiful and heroic: "because," said he, "by winning it I should have ruined the adverse party." Having in the year 1781 finished his preparatory studies with great praise, he was conducted by his father to Paris, and entered at the College of Louis le Grand. The loose doctrines and morals of the Revolution had by this time greatly impaired the religious discipline of this institution, but the Abbé de Che-



verus persevered, in the midst of dangers and temptations, to approach the holy communion every week, and to lead that same modest, studious, and devout life which had been the charm of his example at Mayenne. He gave an evidence of his proficiency in his studies by publicly defending, on the 21st of July, in the year 1786. a thesis in the college with universal applause. About this time, standing an examination for a vacancy in the Seminary of St. Magloire, in Paris, under the direction of the Fathers of the Oratory, he gained the first rank, and thenceforth devoted himself exclusively to sacred studies, frequently shedding tears of rapture over the sacred pages. By the rules of the Seminary he was obliged to attend the lectures at the Sorbonne, where, amid general inattention, disorder, and frivolity, the good Abbé prosecuted his studies with unabated zeal and industry. He was made a deacon in October, 1790, and the Bishop of Mans, seeing so near at hand the troubles of the Revolution, procured from Rome a dispensation on account of his want of the required age, and M. de Cheverus was ordained December 8, 1790, in the twenty-third year of his age, this being the last ordination at Paris preceding the Revolution. To accept holy orders in those times was to court persecution, confiscation, imprisonment, and martyrdom from the fierce tyrants who were rising up in France to destroy both Church and State, and deluge the fairest of lands in the blood of the noblest and most virtuous of her citizens.

Undaunted by the calamities that were hastening upon his country and his religion, the young priest repaired at once to his native city, and assumed the public exercise of the holy ministry as assistant to his uncle. the venerable Curate de Cheverus, and at the same time

received from the Bishop of Mans the honor of being a canon of his cathedral. He was soon called upon to take the oath of the Revolution, which he firmly resisted, and, resigning his place, exercised the holy ministry in private. Restricted by the municipal authorities in the performance of his sacred duties to the celebration of Mass, his father's house was at once his prison and his chapel. On the death of his venerable uncle in January, 1792, he was appointed his successor as Curate of Mayenne, and cheerfully accepted a place so full of danger. Notwithstanding his youth, he was the adviser and the father of both the clergy and the faithful in those days of terror. Driven from Mayenne by the revolutionary party, kept under strict *surveillance* at Laval, imprisoned in the convent of the *Cordeliers*, and being in constant danger of death, he finally made his escape from prison in June, 1792. Passing through perils the most appalling and scenes the most bloody, being in the very midst of the massacres of the 2d and 3d of September at Paris, "happening at the moment to be near the convent where the victims were sacrificed," with his pursuers constantly at his back, he succeeded with great difficulty in flying in disguise from Paris, arrived at Calais September 11, 1792, and safely reached England, then the hospitable asylum of the French exiles. The English government nobly tendered to the Abbé de Cheverus a participation in the generous provision it had made for the refugees; but he, though a stranger in a foreign land, with scanty means and ignorant of the language, with his usual spirit of exalted charity, thanked the government, and asked that his share might be given to others of his exiled countrymen who needed it more than himself. He immediately commenced the study of the

English language, and in January, 1793, became teacher of French and mathematics in a boarding-school, of which the principal was a Protestant minister. His pure life soon gained for him universal esteem among the Protestants with whom he was thrown. Zeal soon prompted him to collect together a congregation of Catholics, with the approbation of the Bishop of London, and in one year after his arrival he was preaching in English. He also received and accepted the invitation of an English nobleman to become tutor to his son, but did not permit this to interfere for an instant with his ministerial duties. He was appointed by his old friend, the Bishop of Dol, then an exile like himself, his grand vicar, and was only prevented by the entreaties of the Bishop of London from accompanying the Bishop in his attempt to return to France; an attempt which resulted in the destruction by shipwreck of the Bishop and all his companions. The Catholics of England were well supplied with clergy, and the Abbé de Cheverus therefore longed for some other field of labor, where he might render greater services to religion. He had scarcely declined the proffered presidency of a new college at Cayenne, when, in 1795, he received a letter from his old friend and countryman, the Abbé Matignon, then officiating at Boston, entreating him in the name of religion to come to Boston, and share his labors in that new and fruitful vineyard, than which his zeal could neither desire nor find a field more boundless or more needy, embracing, as it did, all New England and the Indian tribes of Penobscot and Passamaquoddy. Recognizing this as a call from above, after the most mature reflection and consultation, he resolved to obey. He made over his patrimony to his brother and sisters in France, and

embarking for America, amid the tears and entreaties of the friends whom he had so edified in England, "on the 3d of April, 1796, he arrived safely at Boston, where he was received by M. Matignon as an angel sent from heaven to his aid."

The prejudices against our holy religion which M. Matignon and M. de Cheverus encountered at Boston were almost incredible, especially when recorded of a people so enlightened and educated as the Bostonians were reputed to be. These pious missionaries commenced preaching rather by example than by word of mouth. The holy, pure, and truly evangelical lives they led attracted universal attention and admiration. The Bostonians were astonished to see in these two strangers such profound learning united to such humility and simplicity, such exalted virtue united to such dignity and gracefulness of manners, such charity, gentleness, and kindness towards every one, united to such zeal for a religion which they had been taught to regard as the opprobrium of mankind. They were charmed, too, to see such refined, elevated, and affectionate friendship and intimacy, which never once degenerated into familiarity. In the persons of her ministers, Catholicity became respected and honored where before it had only been a reproach. Never did virtue and learning gain a more decided victory over prejudice and bigotry. The virtues of the pastors produced a corresponding effect on their congregation, whose exemplary deportment and good citizenship were acknowledged by all. Prejudice being now sufficiently allayed, the Abbé de Cheverus began to preach in public. His eloquence, which was remarkable for its earnestness, simplicity, and vigor, attracted Protestants in crowds to hear him, who never went away

offended, but always edified. Hearing of his extraordinary merits, Archbishop Carroll tendered to M. de Cheverus the pastorship of St. Mary's Church in Philadelphia, which his friendship for the venerable M. Maignon, and his love for his New England flock, would not permit him to accept. He soon afterwards paid his first visit to the Indian tribes of Maine, the Penobscots and Passamaquoddies, to whose spiritual wants he was ever attentive, and continued ever after to visit them every year. The sweetness of his disposition made no less an impression upon the rude sons of the forest than upon the cultivated Bostonians. Upon his return from his first Indian tour he found the city of Boston afflicted by that dreadful scourge, the yellow fever. He immediately became the servant and the nurse of the afflicted—day and night he was to be found at the bedside of his prostrate and suffering fellow-creatures, without distinction of rank or creed. His conduct on this and other similar occasions completely won the hearts of the people. So great was the regard entertained for him, that when President John Adams visited Boston, and was honored by a public banquet, the two highest seats at table were assigned to the President and the Abbé de Cheverus. And when the Legislature of Massachusetts were preparing the formula of an oath to be taken by all the citizens of the State before voting at the elections, fearing lest it might contain something in conflict with the consciences of Catholic citizens, they submitted it for revision and amendment to the Abbé de Cheverus, who then prepared his own formula, and submitted it in person to the Legislature, who at once enacted it into a law. Afterwards, when opening a subscription list for a new church, which he proposed to erect in Boston, President

Adams headed the list with his name, and nearly every Protestant citizen subscribed liberally to the same object. With such liberal and generous friends of all denominations as he found on all sides ready to assist him, he found no difficulty in accomplishing the erection of his church, the first Catholic temple erected in the city of Boston, which was consecrated by Archbishop Carroll, September 29, 1803, under the title of the Church of the Holy Cross. While engaged in the erection of his church the news of the restoration of the clergy in France was brought to Boston, together with the most urgent appeals and tender entreaties of his friends and relatives at home that he would return to his native country ; but he sacrificed family, friends, and fortune for his dear New England flock, whose fate he resolved to share. After the opening of the Church of the Holy Cross, all denominations flocked in crowds to listen to his eloquent and impressive sermons. Under his instructions numerous converts joined the Church, many of them belonging to the most distinguished and influential New England families. He was at all times accessible to persons seeking either alms, advice, or consolation. Points of conscience were frequently submitted to him for decision by the heads of Protestant families, and so generally was his counsel sought, that a Protestant writer has said that "he received as many confessions out of the confessional as in it, because every one knew that his heart was a safe repository of all disquietudes and all secrets, and that his wisdom always indicated the path of prudence and the road of duty." He very frequently made long journeys to carry the consolations of religion or perform acts of charity. About this time he received a letter from two young Irish Catholics confined

in Northampton prison, who had been condemned to death without just cause, as was almost universally believed, imploring him to come to them and prepare them for their sad and cruel fate. He hastened to their spiritual relief, and inspired them with the most heroic sentiments and dispositions, which they persevered in to the last fatal moment of their execution. According to custom, the prisoners were carried to the nearest church to hear a sermon preached immediately before their execution; several Protestant ministers presented themselves to preach the sermon, but the Abbé de Cheverus claimed the right to perform that duty as the choice of the prisoners themselves, and after much difficulty was allowed to ascend the pulpit. His sermon struck all present with astonishment, awe, and admiration. At their solicitation he preached several sermons to the people of Northampton, and so charmed were they with his fervid and earnest eloquence, his elevation of character and sanctity, that they who when he came to Northampton would scarcely give him a shelter, now wished and entreated him to remain with them altogether, and it was with difficulty that he could get away. He was next solicited to visit a distinguished and remarkable Protestant lady of Philadelphia, Mrs. Seton, who desired his aid in her troubles of conscience. Delicacy towards the clergy of Philadelphia caused him to suggest a correspondence rather than a visit in person to that city. He was thus instrumental with other eminent divines in her conversion. He was afterwards one of her best friends and counsellors in the great work of founding the community of Sisters of Charity. Several churches were soon established in New England by his zealous efforts. During all these varied and arduous labors he never once re

laxed his habits of study, prayer, self-mortification, and the ordinary duties of his ministry. He was one of the most prominent promoters of arts, sciences, and literature in Boston, a member of all the learned societies in the city, and, with Mr. Shaw, one of the principal benefactors and founders of the Athenæum.

At the instance of Bishop Carroll, four new episcopal sees were now about to be erected in the United States, one of which was to be at Boston, and the Abbé de Cheverus was nominated by Bishop Carroll for this new see. Nothing but obedience to Rome could induce this truly humble and pious priest to submit to his elevation. He was consecrated by Archbishop Carroll, in the Cathedral at Baltimore, November 1, 1810. Returning to Boston, clothed with ecclesiastical power and dignity, no difference was discoverable in his humble mode of life, or in his simple, modest, and generous bearing to his old friends. To the good Abbé Matignon in particular his conduct was most noble and honorable, regarding him always as his superior in wisdom and merit, and as his father. He continued as before to catechise, confess, visit the sick, the poor, and the afflicted, and to spend three months every year in the forest with his dear Indians. He several times preached by invitation in the churches of other denominations, in imitation of St. Paul's preaching in the synagogues, choosing generally on such occasions for his subjects the real presence, confession, the invocation of saints, the veneration of sacred relics and pictures, and particularly the infallibility of the Church. He also sustained several public controversies with Protestant ministers, in which his superior learning, powers of mind, and his courteous and amiable temper, always gave him great advantage. So much was he beloved



that it was quite a custom for mothers to name their infants John, in his honor, and on one occasion, when administering the sacrament of baptism, having inquired the name of the child, and being answered "John Cheverus Bishop," "poor child," he replied, "God preserve you from ever becoming such."

Bishop de Cheverus frequently administered to the wants of the diocese of New York, then without a Bishop, in consequence of the untimely death of Dr. Concanen, the Bishop elect, and sometimes he went to Canada to perform some extraordinary service for religion. He honored, cherished, and encouraged the religious orders which had been introduced into the country, particularly the Fathers of the Society of Jesus and of St. Sulpice, with whom he always cultivated the most affectionate relations. His devotion and spiritual loyalty to the venerable exiled Pontiff, Pius VII., were eminently Catholic, and he was always an ardent and zealous supporter of the Holy See. Upon the fall of Napoleon and the return of Pius VII. to the Eternal City, Bishop de Cheverus caused the *Te Deum* to be sung in honor of the event, and on the same occasion preached a sermon of surpassing brilliancy and power. At night, when the entire city of Boston was illuminated, the illumination of the Cathedral, and particularly the cross, attracted great attention and admiration, being more brilliantly illuminated than any other building in the city.

The death of the venerable and illustrious Archbishop Carroll, on the 3d of December, 1815, having devolved the entire duties of the archdiocese upon Archbishop Neale, then very aged and infirm, Bishop de Cheverus was solicited to become his coadjutor and successor; but desiring to spend the remainder of his days with his be-

loved flock at Boston, he succeeded, after much solicitude and many entreaties, in causing the Rev. Mr. Maréchal to be selected for that high position instead of himself. Relieved from the anxiety which the desire of Archbishop Neale to select him as his coadjutor and successor had caused him, he now devoted himself uninterruptedly to the diocese of Boston. He collected around him a number of young men, candidates for the sacred ministry, whom he took under his own roof and became the director of their theological studies and their teacher. He also about this time undertook the accomplishment of his long-cherished design of establishing at Boston a suitable institution for the education of Catholic young ladies. Such was the origin of the Ursuline Convent at Boston. On the morning after the arrival of the Sisters the Boston papers indulged in some unfriendly remarks in regard to the new institution; the Bishop replied the following morning in explanation and defence, and thus silenced all further opposition. What must have been the sorrow and mortification of this good Prelate, when afterwards, in a distant land, he received the sad tidings of the burning of the convent at midnight by a Boston mob, without an effort being made by the city to protect or defend it, and without the slightest punishment being inflicted on the incendiaries, who were acquitted by the tribunals of justice in Massachusetts, whose Legislature afterwards refused to grant a pitiful indemnity to the innocent and defenceless female sufferers!

The failing health of his excellent and venerable friend, the Abbé Matignon, had for some time cast a gloom over the very existence of the Bishop. At length, on the 18th of September, 1818, the good Abbé was no more.

His death plunged the Bishop, and I may say all New England, in profound grief. The highest honors that friendship, love, and religion could yield were paid to the deceased. His remains were borne in procession through the streets of Boston, followed by the Bishop wearing his mitre, the clergy, and the whole congregation. The people of Boston paid the greatest respect on this occasion to the deceased, and to the procession and ceremonies thus performed in his honor. Still more, the journals of the city next day thanked the Bishop for the compliment he paid to the inhabitants by thus relying on their appreciation of the virtues of the deceased priest, and on their enlightened and just respect for the religious views and rights of Roman Catholic citizens. Such was Boston forty years ago!

Bishop de Cheverus never ceased to lament the death of his dear friend, the Abbé Matignon. Yet he continued to be ever cheerful and indefatigable in the discharge of his arduous and greatly increasing duties, performing his accustomed works of charity and love equally under the burning sun of summer and amid the snows and storms of winter, always remembering his children in the forest. After several years thus spent, the Bishop's health began to fail under repeated attacks of asthma, and his physicians informed him that if he remained in that latitude he could not expect to live much longer. For three years he meditated on retiring to the bosom of his family at Mayenne, and leaving in his place some one more robust than himself to undergo the labors of his diocese, but he found his affections too closely entwined around his church in New England to come, of his own accord, to such a resolution. Finally in 1823 he received a letter from the Grand Almoner of France

conveying to him the desire of the King, Louis XVIII., for him to return to France and become the Bishop of the vacant see of Montauban. This letter plunged him in profound grief. France and America had each upon his heart the most tender claims. After many days spent in tears, prayer, and consultation with his friends, he came to the generous resolution of clinging to his infant church of Boston, at the risk of displeasing friends, family, and king. His letter to the Grand Almoner begged and supplicated for permission to remain at Boston, and was accompanied by a similar one from his congregation, and this latter was signed by over two hundred of the principal Protestant inhabitants of Boston. The King of France being willing to listen to no refusal, the Grand Almoner, in a second letter, insisted upon the Bishop's return to France in compliance with the royal wishes. It is difficult to conceive of grief more intense than that which now bowed down the heart of the good Bishop. He wrote to a friend about this time, "My heart is torn in pieces." But there was no way of escaping with propriety this separation from his church and his people, his physicians having now added their voice to the overwhelming considerations which were pressed upon him from France in addition to the king's desire, stating to him that another winter spent in Boston would be his last on earth. The entire American Church joined their lament to that of Boston at hearing the sad news of the intended departure of Bishop de Cheverus from the country, and sent to Rome a petition that he might remain. The Bishop commenced his preparations for departure by giving away all that he possessed, distributing it among the clergy, the poor, and his friends, and resolved to leave Boston in poverty, as he had entered it.

His heroic conduct seemed to inspire others. The most generous offers now poured in upon him from all sides. Among many others, a worthy man, a grocer, who by a long life of toil and economy had collected together about six thousand francs, brought it all and laid it at the feet of the Bishop, whose refusal to receive it, though full of gentleness and gratitude, brought only tears from the good man's eyes. The principal people of Boston, both Catholics and Protestants, raised a handsome sum by subscription to defray his expenses. Adieus and testimonials came to him from all parts of the country. The Archbishop of Baltimore in his letter exclaimed: "Oh! my God, what will become of the Church of America? Although placed at a great distance from me, you were, next to God, my firmest support. Will it be possible for me to govern my province after your departure?" The Protestant journals of Boston teemed with sentiments of sorrow and eulogies on the Bishop, of which we can give but a single specimen: "This worthy prelate has passed nearly thirty years among us, and during that whole period has inspired all classes with the utmost confidence and respect. The amenity of his manners as a man of the world, his talents, his goodness as a Bishop, his pure and apostolic life, have been the constant theme of eulogium; we deplore his loss as a public calamity." On departing from Boston he was escorted by over three hundred vehicles, which accompanied him many miles on the road to New York, from which latter place he embarked for Europe October 1, 1823, accompanied by the Rev. Mr. Morainvill , then returning home for his health. During the voyage he was not idle, preaching and saying public prayers for his fellow-passengers, whom he always addressed as "my

beloved brethren," and upon whom he made a profound impression, as he did upon all who were ever in his presence. The voyage was prosperous till towards its close, when a violent storm in the British Channel overtook the vessel, which struck upon a rock and stranded, the passengers giving themselves up for lost, and preparing for death. Yet not one of them perished; their rescue was universally conceded to have been miraculous. The scene is described as truly beautiful, when Bishop de Cheverus, regardless of himself, was seen bearing in his arms his swooning companions to the land. Such was the return of this holy man, to the shores of his native France.

His journey to Paris was one continued triumph; not the triumph of a blood-stained conqueror, but a triumph in honor of virtue in the person of one who practised it. Having made his homage to the king, he hurried to his native city of Mayenne, to spend some time with his family. He was suddenly summoned by the Grand Almoner to Paris, in consequence of a letter from Rome, stating that so urgent a letter had been received from the Bishops of the American Church against the removal of the Bishop de Cheverus to France, that great difficulty was experienced in permitting the change. But matters had now gone so far, and the application for his translation to Montauban so ardently pressed, that the wishes of France at length prevailed over those of America. Having taken possession of the see of Montauban, he seemed from that moment to live only for his diocese. His reputation as a preacher, and as a holy and learned Prelate, spread over all France, and his name was on every lip. On one occasion, when about to leave a place in his diocese where he had been administering con-

firmation, his carriage was surrounded by the inhabitants, and detained more than an hour, until all could receive his blessing. In the winter of 1826 the suburbs of Montauban were submerged by a freshet, and the cabins of the poor completely inundated. The Bishop rushed to the rescue of these poor people, and took over three hundred of them into his episcopal palace as his brothers and equals. During the jubilee, which occurred about this time, Bishop de Cheverus placed no bounds upon his zeal, and it is almost incredible what wonders he achieved for religion.

But the diocese of Montauban was destined for affliction, as had been that of Boston. M. d'Aviau du Bois de Sanzai, the saintly Archbishop of Bordeaux, died July 11, 1826, and by one universal acclaim, Bishop de Cheverus was pointed to as the most suitable person to succeed the holy Prelate, and on the 30th of the same month he was accordingly appointed. On arriving at Paris he was appointed a Peer of France. Having spent some weeks in retirement at Mayenne, he received the *pallium* in November from the hands of the Bishop of Mans, and arrived at Bordeaux the 3d of December. His administration of the archdiocese of Bordeaux was energetic, exemplary, and successful in the extreme. He kept always before his eyes the virtues of his holy predecessor. The establishment of an institution for the support of aged and infirm priests, the preparation and promulgation of a new and improved ritual for the government of his clergy, the securing of able and efficient pastors for every parish in his diocese, the providing of ample means for the education of youth, the formation of a religious circulating library, the founding of religious institutions, such as the House of Retreat and Mercy,

the Hospitals, &c., were some of the objects that engaged his attention in addition to the usual duties and labors of his office. Besides all this, he had to visit Paris annually to attend the sessions of the Chamber of Peers, but this never prevented him from attending to the calls of religion while in Paris. He preached the annual sermon before the Polytechnic School on Good Friday with extraordinary effect, and on one day he pronounced no less than seventeen different discourses. Charles X. often consulted him, and particularly in relation to the growing complaints and discontents among the French. On one occasion the king inquired of him concerning the liberty enjoyed in the United States: "There," said the Archbishop, referring to this country, "I could have established missions in every church, founded seminaries in every quarter, and confided them to the care of Jesuits, without any one thinking or saying aught against my proceedings; all opposition to them would have been regarded as an act of despotism and a violation of right."—"That people at least understand liberty," replied the king; "when will it be understood among us?" It was about this time and during these conversations that the king first thought of applying to Rome for a Cardinal's hat for Archbishop de Cheverus. He was also offered by the king the office of Minister of Ecclesiastical Affairs, which he declined to receive. In November, 1828, he was appointed a Counsellor of State, and in 1830 a Commander of the Order of the Holy Ghost, one of the highest titles within the gift of the kings of France. These and all other honors were rather shunned than sought for by the Archbishop, were always, when he could not avoid them, received with humility and diffidence, and were never permitted to attach his heart to the ephemeral honors of this world.



The revolution of 1830 came upon France, and the crown passed from the head of Charles X. to that of Louis Philippe. In the midst of the public tumult and excitement which accompanied this great change in the condition of France, the eminent wisdom and profound sagacity of Archbishop de Cheverus became powerful auxiliaries of public order. While all the rest of France was in a ferment of excitement and disorder, the diocese of Bordeaux was quiet and orderly. The Archbishop did not conceal his attachment to the person and government of Charles X., but his country was yet the same beloved France to him, and he threw the whole influence of his character and example in aid of the efforts of the *de facto* government to restore and preserve order. Without becoming a partisan, he did his duty to his country. He did justice to all parties. Charity to all men was the great precept and practice of his life. It was not surprising then that all united in honoring and revering so just a man. Innocence never appealed to him for protection in vain; the poor and afflicted found in him a friend ever ready to relieve and console; the orphan found in him a father, the widow a guardian, and the most bitter enemies became to each other the warmest friends under the mild and persuasive influence of his mediation. When the cholera broke out in France, he opened a hospital for the diseased in his episcopal palace, over the door of which he placed these words: "House of Succor;" how worthy, how noble an inscription for the palace of a Christian Bishop!

The king now applied to Rome for the elevation of the Archbishop to the dignity of the Cardinalate. All expostulation on his part was vain; all France called for his elevation, and to insure the acquiescence of Rome,

the government bestowed upon him the revenues necessary to support the dignity of the office. In urging his request with the Pope, the king dwelt upon the Archbishop's "virtues, which, for a long time, had marked him out for the veneration of the faithful; the high qualities of which he had given such striking evidences in the churches of France, after having edified a portion of the new world; the wisdom and ability with which he had fulfilled his ministerial duties; and his ardent and enlightened zeal for religion." The language of the Sovereign Pontiff was: "It is due to the merit and virtues of the Archbishop, and the zeal he has displayed in the dioceses of Boston, Montauban, and Bordeaux." He was accordingly proclaimed a Cardinal February 1, 1836, and early in March he repaired to Paris to receive the red hat from the hands of the king, according to the custom in such cases. On the 9th of March the Cardinal elect and suite, the chargé d'affaires of the Holy See, the legate, and the introducer of ambassadors, were borne in the royal equipages to the palace. The king was first addressed in Latin as usual by the legate, then Mass was celebrated in the royal chapel, and the king, kneeling in the sanctuary, placed the red hat upon the head of the Cardinal, who was also kneeling, and who, after all had retired, put on the red cassock and other insignia of the Cardinalate, and proceeded to the presence of the king, to whom he delivered an address of thanks. From his elevation to the end of his life he gave himself entirely to the service of his fellow-men, his country, his Church, and his God. The virtues which had illustrated his whole life on earth seemed now to borrow a celestial hue as life waned and heaven approached. The principal monument of this period of his life is the code of

ecclesiastical laws which he prepared for the clergy, and which remains still in force.

A stroke of apoplexy, which he sustained in 1834, had for two years greatly impaired his health, but had not diminished the activity of his habits nor his zeal in the service of religion. On Sunday, July 7, 1836, he officiated at the altar in several churches of his episcopal city with such incessant labor and fatigue, that in the evening he sank down with utter prostration, and on the 14th he sustained another stroke of apoplexy. On the 19th three Masses had been said in his chamber, and during the fourth Mass, at the moment of the elevation, he breathed his last, in the sixty-ninth year of his age. His death plunged France in profound grief, in which America joined with the most heartfelt and sincere sympathy. The high honors paid at Bordeaux to the mortal remains of the late Cardinal, though solemn and imposing to an extraordinary degree, were but the just tribute due to his exalted worth.

## RIGHT REV. MICHAEL EGAN, D.D.

*First Bishop of Philadelphia, A.D. 1810.\**

MICHAEL EGAN, a young Franciscan priest of the Strict Observance, came to this country from Ireland in 1802. He was born, educated, and ordained a priest of his Order in Ireland, but the particulars of his early life have not been recorded. On his arrival, in 1802, he joined the Rev. Father de Barth in the mission at Lancaster, Pennsylvania, where these two devoted missionaries, poor in worldly goods, but rich in the gifts of Heaven, labored zealously for the salvation of souls. Father Egan was devoted to his Order, and in his life and conduct strictly carried out the rules of St. Francis. He was authorized by an apostolic rescript of September 29, 1804, to found a province of the Franciscan Order in the United States, but the means of carrying this good purpose into effect were not then at hand, and the project did not succeed. He was subsequently appointed pastor of St. Mary's Church, Philadelphia, where his zeal and labors won the admiration and confidence of Archbishop Carroll.

The religious tolerance of William Penn, himself educated in the Calvinistic college of Saumur, in France, had from the earliest settlement of Pennsylvania opened the door to the missionary visits of the Maryland Jesuits. As early as 1686, Penn himself informs us that an aged priest was ministering among the Catholic settlers

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\* De Courcy and Shea's *Catholic Church in the United States*; Campbell's *Life and Times of Archbishop Carroll*; &c., &c.

of the province. Under James Logan, in 1708, complaints were sent from England that he suffered "public mass in a scandalous manner;" and at another time, that he "suffered the scandal of mass to be publicly celebrated." The first Catholic chapel was a wooden building on the northwest corner of Front and Walnut streets, in which divine worship was offered in 1686, and the second was built in 1736, on the corner of Chestnut and Second streets, alluded to by Watson in his *Annals of Philadelphia*, as having been built "for a papal chapel, and that the people opposed its being so used in so public a place." There was also, in 1729, a Catholic chapel at a short distance from Philadelphia, on the road from Nicetown to Frankfort, on the estate of Miss Elizabeth McGawley, a young Irish lady, who had settled there with her tenants. In 1733 Father Greaton erected the little chapel of St. Joseph, in Fourth street, which in the following year was denounced by Governor Gordon in a report to the Council as a *Roman Mass-house* for the public celebration of Mass, contrary to the statute of William III. We are thus left without reason to doubt that, notwithstanding the "toleration" of the Catholic worship in the earliest period of colonial Pennsylvania, the intolerance of the people and the subsequent legislation of England placed some restrictions upon the religious liberty of Catholics, though it would not seem that they were actually persecuted. The tombstone of the Rev. John Michael Brown, the priest attending the mission at Miss McGawley's, who died and was buried there in 1790, remained unmolested and respected; for tomb and temple remained sacred and inviolate until our own day, when the tomb of Father Brown was broken and scattered, and the temples that

succeeded the modest chapels of colonial Pennsylvania were fired by Philadelphia anti-Catholic rioters in 1844. The Pennsylvania mission was sanctified by the noble labors of Fathers Greateon, Farmer, Schneider, Wapeler, and other devoted missionaries, men of the purest and brightest apostolic virtues. When Father Carroll, in his capacity as superior of the clergy in the United States, visited Philadelphia in 1784, he found the Catholic congregations devoted and edifying, and the churches too small for the numerous and increasing congregations. The period of the American Revolution was a favorable one for Catholicity in Philadelphia. Our national allies were Catholics, and the representatives of France and Spain, and the staff of the French army and fleet mingled socially with our people, and at the same time were in the habit of attending the celebration of Mass in the Catholic chapels or churches. The chaplains of the French army officiated in our churches, at which the members of our Continental Congress several times attended in compliment to the French officers. The eminent services to the cause of Independence rendered by such Catholic citizens as Barry, Moylan, and Fitzsimmons increased the favor with which Catholics were regarded, and the ranks of our army were supplied with a full share of Catholic soldiers, a Pennsylvania regiment receiving the name of the Irish Brigade. "At the close of the war a solemn *Te Deum* was chanted in St. Joseph's Church, at the request of the Marquis de la Luzerne, Minister Plenipotentiary from the Court of France. He invited to it the Congress of the United States, the Assembly and the State Council of Pennsylvania, as well as the principal generals and distinguished citizens. Washington was present, as well as Lafayette,

and the Abbé Bandale, Chaplain of the Embassy of His most Christian Majesty, addressed an eloquent discourse to the crowded audience."\*

When the important question of creating a bishopric for the United States was first agitated, attention was directed to Philadelphia as the city likely to be favored with the dignity, and Father Carroll, in a letter dated July 22, 1788, to some citizens of Philadelphia, said: "I have every reason to believe that a Bishop will be granted to us in a few months, and it is more than probable that Philadelphia will be the Episcopal See." But the assembled clergy gave the preference to Baltimore, and Bishop Carroll governed the Church of Pennsylvania by a Vicar General. Father Francis Anthony Fleming was the first to occupy this post, and was succeeded by Father, afterwards Archbishop, Leonard Neale. In 1790 the Rev. Dr. Matthew Carr, a hermit of St. Augustine, arrived in Philadelphia and built St. Augustine's Church, which was opened to divine worship and solemnly dedicated in 1800. The Augustinians have for eighty years continued the work begun by him, and extended its sphere of usefulness. The monastery and college of Villanova owe their foundation and management to them. Early in the present century Father De Barth founded the mission of Lancaster, in which he was soon afterwards joined by the Rev. Michael Egan.

The church in Philadelphia, whose history is interesting in connection with the events of the Revolution, the presence of our generous Catholic allies, and the respect shown for it by Congress, was destined from an early period to suffer from dissension and schism amongst its own members. The trustees of the German Church of the

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\* De Courcy and Shea's *Catholic Church in the United States*.

Holy Trinity, claiming the right of patronage, had fomented a schism, with the encouragement of two priests whom Bishop Carroll had been obliged to interdict. After five years' struggle with the Bishop, the trustees submitted to his authority in 1802. These troubles, however, did not cease with Bishop Carroll, but fresh ones were reserved for several of the Bishops of Philadelphia.

The rapid growth of the Church in the United States compelled Bishop Carroll to apply to the Holy See for the erection of four new bishoprics, to be erected at Philadelphia, New York, Boston, and Bardstown. The diocese of Philadelphia embraced the States of Pennsylvania and Delaware and the western half of New Jersey. It contained at the time of its establishment on this large scale probably fourteen priests, of whom nearly all were "Religious," the Jesuits having one-half and the Augustinians a quarter of the whole number. The political troubles of Europe delayed final action on these measures until April 8, 1809, when Pius VII., by his brief of that date, decreed in accordance with the Bishop's recommendation, and appointed the Rev. Michael Egan Bishop of Philadelphia. The subsequent imprisonment of the Pope by Napoleon, the refusal of the Pope to act in such matters until his liberty should be restored, and the imprisonment and death of Bishop Concanen, the bearer of the bulls, delayed the arrival of the bulls of institution until September, 1810.

Bishop Egan was consecrated at old St. Peter's Cathedral, Baltimore, by Archbishop Carroll, October 28, 1810. The consecrating Prelate was assisted by his coadjutor, Bishop Neale, and the Rev. William Vincent Harold, of the Order of St. Dominic, preached the sermon. The archives at Baltimore show that Bishop



Egan was nominated and recommended for the See of Philadelphia by Archbishop Carroll, who, while he apprehended that he was probably wanting in firmness and inexperienced in affairs, was "a truly pious and learned religious, remarkable for his great humility," and the Archbishop gave his name the preference over all others. In a letter of June 17, 1807, he said of the future Bishop, "He is a man of about fifty, who seems endowed with all the qualities to discharge with perfection the functions of the episcopacy, except that he lacks robust health, greater experience, and a greater degree of firmness in his disposition. He is a learned, modest, humble priest, who maintains the spirit of his Order in his whole conduct."

The zeal and devotion with which Bishop Egan governed his diocese were such as might be expected from his previous life of labor, holiness, and religious fervor. Archbishop Carroll had already experienced some of the effects of insubordination in Philadelphia, and knew how trying and embarrassing, even to the most vigorous and firm, such troubles in the Church prove themselves to be. The milder nature of Bishop Egan had still more serious troubles to contend with. St. Mary's Church, his cathedral, was erected in 1763, by Father Robert Harding, upon land granted to him on the condition of his erecting a chapel thereon. The church property was successively transferred by will from Father Harding to the Rev. John Lewis, from the latter to Father Molyneux, next to Father Francis Neale, and finally, by an act of the Legislature of Pennsylvania, passed September 13, 1788, to a body of trustees incorporated to administer the finances of the church. When, in 1810, it became necessary to enlarge the church, conflicts arose between the trustees and the

Bishop. The former went so far as to claim a voice in the selection of their pastors. The controversy was rendered doubly disedifying to Catholics, and embarrassing to the Bishop, by the part taken against the Bishop by the Rev. Messrs. Harold, uncle and nephew, who openly became the leaders of the malcontents in their revolt against him, and actually went so far as to circulate anonymous printed appeals to his disparagement. This unhappy schism is said to have shortened the life of Bishop Egan. It became the scourge of the diocese under his two successors.

One of Bishop Egan's principal efforts in behalf of his diocese was for the introduction of the Sisters of Charity. He had visited the Sisterhood at Emmitsburg in 1810, in company with Bishop Cheverus, of Boston, and was deeply impressed with the piety and devotion of that saintly community. He now desired to introduce some of the Sisters into Philadelphia, to take charge of the orphan asylum. This asylum had its origin in a pious association, formed in 1797, to take care of orphans who had lost their parents by the yellow fever. These were gathered together in a house near the Church of the Holy Trinity, and confided to the charge of a pious lady. This noble work had been specially fostered and sustained by the Rev. Mr. Hurley, of St. Augustine's, and by the aid of a generous layman, Mr. Cornelius Thiers. In 1814 the Sisters came; it was the first colony sent out from the rising institution at Emmitsburg. But the good Bishop did not live to welcome them to his episcopal city.

Enfeebled by the trials of his position, his health, never very robust, gradually gave way, and he expired July 22, 1814, an exemplary minister of religion, a devoted Bishop, and saintly man of God.

## RIGHT REV. JOHN CONNELLY, D.D.

*Second Bishop of New York, A. D. 1814.\**

BISHOP CONNELLY was born at Drogheda, Ireland, in 1750. After receiving all the education which Catholics could then obtain in his native country, he went to Belgium, and completed his studies there. At an early age he embraced the ecclesiastical state and joined the Order of St. Dominic. From Belgium he proceeded to Rome, being then quite young, and entered the Dominican Convent of St. Clement's. In this and other convents of his Order he spent the greater portion of his life, discharging the duties of various offices with energy, and filling several professor's chairs with distinguished ability. He too, like his predecessor Dr. Concanen, was agent at Rome for the Bishops of Ireland, and after the death of Dr. Concanen, was elected Prior of St. Clement's. His great learning gained him the admiration, while his mildness and gentleness of heart won the affections of all. His pupils long cherished his memory. Many of them became distinguished in the church. The Cardinal Bishop of Albano selected him, on account of his learning, to examine the candidates for the holy ministry. His capacity for business is recorded in the fact that while he was Prior of St. Clement's, at Rome, that city being in possession of the French troops, and all the religious houses being reduced to great straits, he conducted the affairs of his convent with such prudent care

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\* Authorities: Bishop Bayley's *Catholic Church in N. Y.*; De Courcy and Shea's *Catholic Church in the U. S.*; *Catholic Miscellanies*, Vols. 3 and 4; etc., etc.

and exactness that he brought it safely and successfully through that trying ordeal.

On the return of Pius VII. to Rome in 1814, one of his earliest acts was to appoint a successor to Bishop Concanen, and the choice fell upon his successor in the Priory of St. Clement's, Dr. John Connelly. The latter, then about seventy years old, did not shrink from a task which would have startled even a younger man than himself. He was appointed Bishop of New York in the autumn of 1814, and was consecrated at Rome November 6, in that year. Having completed his preparations, he departed from the quiet and happy cloisters of St. Clement's, and abandoned the congenial pursuits of a lifetime in the Eternal City for the arduous field to which he was called in the New World. He visited his native country on the way, and exchanged a final farewell with all his kindred; for it is said that "he resolved on no consideration to have about or near him a single relative" in the administration of his diocese. Another object which he had in view in visiting Ireland was to obtain priests for his flock, and he succeeded in obtaining from Kilkenny College the Rev. Michael O'Gorman, whom he ordained and brought with him to New York, where his labors and services proved so valuable to religion. His voyage from Dublin to New York was a protracted one, lasting sixty-seven days, the weather proving stormy and the passage painful and dangerous. A rumor prevailed at New York that he had been lost at sea, and the young diocese, so recently bereaved by the loss of its first Bishop, was now alarmed for the safety of his successor. The venerable Prelate was spared to his flock, and lived to labor yet several years for the American Church.

The diocese of New York, when Bishop Connelly took charge of it, embraced the entire State of New York and part of New Jersey, covering the territories of what are now six dioceses. The Catholic population, scattered over this extensive country, was estimated at thirteen thousand, and was attended by only four priests, three of whom were Jesuits, and one a secular. The diocese possessed three churches, two at New York and one at Albany. Of the Jesuit Fathers, two, Fathers Kohlman and Fenwick, were not long afterwards called to other duties by their superiors; and Mr. Carbery, the only secular priest, repaired to Norfolk, Virginia; so that the aged and venerable Father Malou alone remained of the former priests of the diocese. The Bishop sent Father O'Gorman to Albany, and remaining at New York himself, he was both Bishop and priest; performing at his advanced age the active and laborious duties of a missionary. He was untiring in his ministry at the altar, in the confessional, and at the bed of sickness and death. His residence and mode of living were simple, even humble; and his zeal for the conversion of sinners and unbelievers and for the salvation of souls was unremitting. His people at that day were not of the wealthy or fashionable circles of New York; they were chiefly emigrants from his own country, or the children of emigrants, and were earnestly and honestly engaged in struggling towards that position of prosperity, influence, and usefulness, which they and their descendants are now enjoying. The Bishop's labors, therefore, were unobserved and unappreciated by the mass of the city's population; but they were not only observed and recorded in heaven, but there were those on earth who saw and admired. There are now living eye-witnesses

of his saintly life, his labors far beyond his years and strength, and of his sacrifices and trials. Fortunately, one of these has given us a description of this venerable Prelate, as he appeared officiating amongst his own people, on the occasion of his consecrating the cemetery of St. Patrick's Cathedral, in August, 1824; the acquisition and dedication of which to the burial of the dead had been one of the great efforts of the Bishop's episcopate, and one which he lived to see crowned with success. "At half-past ten o'clock," says the writer alluded to,\* "the Right Rev. Bishop Connelly, attended by the Rev. Mr. O'Gormar. and the Rev. Mr. Shanahan, proceeded to consecrate the charitable spot. A great concourse of people had assembled to witness its performance, and all was solemn and serious and impressive. Never did hearts appear to be in holier unison than those congregated so specially on this occasion. The souls of the *living* seemed in brotherhood with the *dead*, and to be sanctified into a silence as profound as it was appropriate. It was a solemn scene:—the living were preparing an earthly tenement for the *dead*. The good and the devout were directing their every thought to the moment when death, with its congelating touch, should fasten forever the flowing current of life,—to that seriously awful moment when the human soul, divesting itself of the thralldom of this *sinful* world, would plume its wings and soar proudly to the blissfulness of a better—to a world where sorrow and misery find a solace, and where virtue alone is eternally rewarded. Never did any mortal appear to *us* in so dignified a light as did the venerable Bishop.

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\* *Charleston Catholic Miscellany*, 1824.

“ ‘ *There* seem’d he to that solemn crowd  
An angel stooping from his cloud,  
To medicate with sweet control  
The troubles of the *poor* man’s soul.’

“It was neither the *mitre* nor the *crozier* that arrested our attention, for our thoughts were directed to the being whom they graced. Like the herald of Christianity, he seemed to stand with awe and reverence on the very confines of *time*, preparing a pathway for mortals to a glorious eternity. His look was piety, his glance was comfort, his expression was love. Charity glistened in his aged eye, and benevolence played around his venerable aspect.”

In order to complete the history of the consecration of St. Patrick’s Cemetery, one of the works of Bishop Connelly with which the most sacred affections of many of the Catholic families of New York are associated, we will give the remainder of the account:—“Immediately after the consecration, a charity sermon was preached by the Rev. Mr. O’Gorman, and a collection made to pay the purchase-money of the ground. There was also at Vespers a similar sermon preached in *Irish* by the gentleman, for the same purpose. We are sorry we are not able to give the outline of Mr. O’Gorman’s discourses ; they would certainly be read with the deepest interest and pleasure. His appeal to Christian feeling was pathetically grand ; and we are happy to say it was not without effect. His language was clear and radiant as the sunbeam. He had not been wading through the foliage of a thousand groves, nor collecting the beauties of innumerable parterres, to find petty embellishments to bewilder his hearers, without engaging their sympathies or awakening their thought. He

sounded the human heart,—he vibrated its tenderest chord—and (blessed, blessed reflection!) now the *poor* man has a *grave*.

“The collectors, who were distinguished by a white *cross* on their arms, appeared particularly active in the performance of their duty. They were well selected, and they have done themselves credit. We understand that the collection amounted to about \$450, and that donations to have been subsequently received are daily coming in.”

Bishop Connelly may be said to have confided the whole northern portion of his mission to Mr. O’Gorman, who earnestly labored among the scattered Catholics of that region, extending his visits to Carthage, where a church was soon erected amidst a Catholic population. The Bishop, in addition to his episcopal duties, took upon himself the missionary duties of the southern portion of the extended diocese, in which he was zealously aided by Father Shanahan. One of his first efforts was to secure good priests to be stationed at convenient intervals in this vast field. In his efforts to accomplish this he met with serious obstacles and severe trials from the system of trusteeism which he found prevalent in New York on his arrival. The churches were in the possession of trustees, who assumed not only the management and control of the temporalities, but also the selection of their own pastors. Ignorant, or regardless, of the Constitution of the Church, they regarded the *employment* of a pastor as belonging to those who had to provide for the payment of his salary, and they selected their pastor with reference to his eloquence and graceful accomplishments, and raised or diminished the salary in proportion; as if God had commissioned his ministers and endowed



them with the most sacred functions to please and flatter mankind, rather than to teach, direct, and reform them in all things relating to their salvation. Thus we find that the trustees of the Church at Albany desired the services of the Rev. Mr. Corr, of Mary's Lane Chapel, and offered to fix his salary at eight hundred dollars, a large sum in those days ; some of the trustees of St. Peter's, in New York, wanted to engage as their pastor Father William V. Harold, of St. Thomas' College, near Dublin, offering to pay his passage and settle his salary on his arrival ; while others of them proposed to call to their pulpit the Rev. Messrs. England and Taylor, of Cloyne, Ireland. The Bishop was so circumstanced as not to be able to resist or attempt the abolition of trusteeism at once. Yielding partially to the system which he found in existence, he allowed himself in some instances to be made the medium of conveying these proposals of the trustees to the parties named ; hoping thereby to avoid a breach, and in some measure to control or influence the selections, and thereby secure efficient priests, reserving the question at issue for a more favorable time. This course proved a serious affliction to the good Bishop, in one instance particularly, for we find that one of the priests thus invited by the trustees, in 1818, soon began to enlarge upon the encroachments already indulged in by the trustees. This person was a good preacher, a popular and ambitious man, and was not reserved in conveying to others his view that the Bishop, though a good man, was incompetent, and he went so far as to compass the recall of the Bishop and the appointment of himself in his stead ; and succeeded in enlisting a party of the laity and some even of the clergy on his side. He went to Rome for

this purpose; but failing in his mission, he returned to New York, was not received by the Bishop, and then attached himself to another diocese.

Bishop Connelly was constant in his own efforts to procure priests of known and approved character and fitness for the mission, and in securing candidates for the holy ministry in his diocese. Of the former he secured the services, in 1817 and 1818, of Rev. Arthur Langdill and Father Charles D. French, to both of whom he gave full faculties. He gathered together several young aspirants to the sacred ministry, who, under his training, became zealous and devoted priests. The priests he ordained during his administration were as follows:—Rev. Michael O’Gorman, in 1815; Rev. Richard Bulger, in 1820; Rev. Patrick Kelly, in 1821; Rev. Charles Brennan, in 1822; Rev. John Shanahan, in 1823; and Rev. John Conroy, in 1825. He had also the consolation of witnessing several conversions to the Church during his time, and amongst these, that of the Rev. Mr. Kewley, Rector of the Episcopal Church of St. George, New York City, in 1816; and those of Mr. Keating Lawson and Miss Eldridge, both of Lansingburg, whom he received into the Church at Albany, in 1819. During the year 1823, Bishop Connelly made the visitation of his entire diocese, accomplishing great benefits for his flock, and reaping an abundant harvest of good works and religious consolation to himself. He extended his journey along the route of the Erie Canal, which was commenced in 1819, where large numbers of Irish laborers had been attracted, and amongst whom the Bishop labored with indefatigable zeal. Leaving the central part of the State, he proceeded westward, and was hospitably received and entertained by Dominic Lynch,

Esq., at Rome, and by John C. Devereux, Esq., at Utica, "in both of whom the Church found zealous and able supporters."\* Bishop Connelly erected several new churches during his episcopate, including St. John's at Utica, and St. Patrick's at Rochester. Bishop Dubourg, himself noted for his great energy and labors, in 1823 declared it a great evidence of the progress of religion in the diocese of New York that it then had its Bishop and eight priests. And Archbishop Hughes used to speak of the progress of the Church under Bishop Connelly as wonderful for the means within his reach, and with the difficulties under which he struggled.

Among Bishop Connelly's works was the founding of the Orphan Asylum in the city of New York, and the introduction of the Sisters of Charity into the diocese. The Asylum was incorporated in 1817, under the title of the "New York Catholic Benevolent Society." The Sisters were applied for by Bishop Connelly and readily granted by Dr. Dubois, their ecclesiastical superior, and by Mother Seton, and the little colony, consisting of Sisters Rose White, Cecilia O'Conway, and Felicitas Brady, arrived in the city June 20, 1817, and commenced, in an humble way, the founding of an institution destined to become one of the finest asylums in the world, and the introduction of a Sisterhood of Charity, whose members have become in our day the ministering angels of many asylums, hospitals, and institutions of education. The small wooden building, erected in Prince Street in 1825, and which sufficed barely for the three Sisters and five orphans first committed to their care, has long since disappeared from sight, and we can now view with Christian exultation the many magnificent

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\* *The Catholic Church in the United States*, by De Courcy and Shea.

institutions in what was then Bishop Connelly's diocese that trace back their origin to that humble temple of charity provided by that good Prelate.

In December, 1817, Bishop Connelly visited Philadelphia on his way to Baltimore to attend the consecration of Archbishop Maréchal, in which he was one of the assistant consecrators. During his short stay he received many civilities from the Catholics of Baltimore and Philadelphia.

Bishop Connelly, while oppressed with the cares and labors of his own vast diocese, took an active and lively interest in the progress and extension of the Church throughout the United States. The appointments for vacant sees, in relation to which the Prelates of the country interchanged views, both with each other and with Rome, occupied a portion of his attention, as his journal and correspondence prove; and he entertained the most enlightened views, and presented to his colleagues here and the Propaganda at Rome admirable suggestions for the extension of the Church in America. It was his view and recommendation that each State of the Union, in which the Catholics would be willing to build a Cathedral and petition for a Bishop, should be erected then into an Episcopal See, considering, as he did, the dioceses quite too extensive. In November, 1818, he wrote to Cardinal Litta, repeating what he had already recommended to Archbishop Maréchal, that each of the States should have its own Bishop, "as the best means for steadily propagating religion in them." In this letter he stated, "that the two Carolinas, with Georgia and the Mississippi Territory, will, in less than twenty years hence, require eight Bishops, as they form an immense space. That, therefore, it would be better to

erect Charleston with South Carolina only into a bishopric, and to give the Bishop powers of administration only over the rest, during the pleasure of the Holy See."

Bishop Connelly's charity and benevolence were very great, and no one was too humble or too poor to be received and kindly treated. During the years 1822 and '23, when the yellow fever and other diseases prevailed in the City of New York, his efforts to relieve the afflicted were untiring. His personal fatigues in those days of public distress greatly exhausted his feeble strength and impaired his health. His charity was not confined to class or creed. To our separated brethren he was ever kind and gentle; desirous as he was for their edification and conversion to the true faith. He regarded charity, no less than preaching, a great means of converting unbelievers. He was upon terms of friendship with Bishop Hobart, the Protestant Episcopal Bishop of New York, of whose conversion to the Catholic Church strong hopes were entertained, and when that gentleman visited Rome, Bishop Connelly supplied him with letters of introduction.

The Cathedral in the time of Bishop Connelly was fifty-three thousand dollars in debt, the annual interest on which he found a heavy burden to bear, with his poverty and the innumerable demands upon him. This burden stood in the way of one of his cherished purposes, the founding of an Ecclesiastical Seminary in order to win American youths to the holy ministry, to which, he remarked, that they discovered an "almost invincible repugnance." The same cause greatly retarded his efforts to build new churches. He therefore, in 1824, called the people together, and, with the aid of Rev. Mr.

O'Gorman's eloquent appeals, formed a Society for the payment of the Cathedral debt, himself being made Treasurer of the Society. Collectors were appointed to solicit aid from their fellow-citizens generally, without regard to creed, and the greatest enthusiasm prevailed in behalf of this excellent effort. Had the Bishop's years been longer, and his health and strength greater, his energy would have carried him through this noble undertaking. It is gratifying to recall now the filial and devoted sentiments of the Catholics of New York then expressed towards their good Bishop, in the resolutions adopted in their meeting of Sunday, October 17, 1824, one of which resolutions is as follows:—

"5th. *Resolved*, That the Right Rev. Dr. Connelly, our beloved Bishop, who most justly possesses the confidence of *all*, and whose wisdom, piety, and zeal have excited the admiration of our fellow-citizens—whose conduct, manners, and example recall to our minds what we have read of primitive simplicity in the history of the Apostles of the earlier ages, be and is hereby appointed our General Treasurer," &c.

In November, 1824, Bishop Connelly sustained a severe bereavement in the deaths of his two co-laborers and friends, the Rev. Messrs. O'Gorman and Bulger, who died at the Bishop's house in Broadway, within eight days of each other. The Bishop's health was now worn out with his labors and trials—he had certainly fought the good fight—his good works had accumulated in the treasury of Heaven, and there his reward was awaiting him. On his return from Mr. O'Gorman's funeral the Bishop was taken ill; he did not relax his labors, however, but continued them—now increased by the death of Mr. O'Gorman—with his usual energy, though he felt

conscious of his failing strength. He lingered almost through the winter, always, however, at his post, and with joy at his increased duties and the sufferings he endured. He officiated within a week of his death. Finally, on Sexagesima Sunday, February 6, 1825, attended by Father Shanahan, he expired, at seven o'clock in the evening. His remains lay in state in the central aisle of St. Peter's, in Barclay street, for two days, and were reverently visited by thirty thousand persons. He was solemnly and appropriately buried on the 9th, followed by an immense procession of clergy and laity from St. Peter's to the Cathedral, near whose altar his remains repose. The *New York Gazette* of February 10, 1825, concludes its notice of the funeral with the remark that it "reflects much credit on the Catholics of our city."

## MOST REV. WILLIAM LOUIS DUBOURG, D.D.

*First Bishop of New Orleans, afterwards Bishop of Montauban and Archbishop of Besançon, A.D. 1815.\**

AMONG the earliest of our Prelates Bishop Dubourg was also among the foremost. Gifted with fine abilities, which were improved by a thorough education, with a holy zeal, and with extraordinary energy, his life was one of great activity and full of enterprise for the cause of religion. The active part he took in the first organization of the Sisters of Charity in this country, and of the Society for the Propagation of the Faith, are prominent among many claims he has upon our gratitude and veneration. After having spent his manhood and his health in assisting to lay the enduring foundations of the Church in the United States, he spent the remainder of his life in posts of high honor and usefulness in France, and was held in great esteem and affection in both countries.

He was born at Cape François, in the island of St. Domingo, February 14, 1766. At an early age he was sent to France for his education, and his after-life bears ample testimony to the thorough manner in which he availed himself of the superior educational and religious advantages presented by that country before the Revolution had swept over its fair domains, carrying blight and ruin in its course. The native piety of his soul here ripened into the resolution of devoting himself wholly to the service of God in the holy ministry, and with this

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\* Authorities: *Catholic Almanac*, 1839; *Annals of the Propagation of the Faith*; *Life of Father De Andreis*; *The Metropolitan*, &c., &c.



view he entered the Seminary of St. Sulpice. In this institution he enjoyed the society and direction of the Rev. Mr. Nagot, who afterwards introduced the Order of St. Sulpice into this country, and was its first superior at Baltimore, in 1791. The young Dubourg profited well by the teachings of such an enlightened and pious guide, and Mr. Nagot was not long in discovering the merits of his pupil. He was selected by him to be placed in charge of a new institution commenced by the Sulpitians at Issy, near Paris, having for its object the education of young aspirants to the priesthood by a thorough course of preparation for their theological studies. While superintendent of the ecclesiastical nursery at Issy, Mr. Dubourg was also preparing himself for graduation at the celebrated University of the Sorbonne, but scarcely had the institution at Issy commenced when its inmates were scattered by the French Revolution, and Mr. Dubourg, flying from persecution, took shelter in his own family at Bordeaux. Even the retirement of the family circle was no protection for ecclesiastics in those days of terror in France. The system of spies and domiciliary visits adopted by the revolutionists, and the cruel punishment of death or banishment inflicted both upon the concealed and their harborers, allowed few to escape, and Mr. Dubourg fled before the storm. He went first to Spain, and shortly afterwards, sailing for America, arrived at Baltimore in December, 1794. Bishop Carroll received him with joy, as one of the many co-laborers sent by Providence to cultivate the vineyard of the Church in the United States. He was deeply impressed with the virtues and exalted character of the priests of St. Sulpice, and to his joy he found this venerable Order established at Baltimore, and his old friend, Mr. Nagot, its

superior. He applied to Mr. Emery, Superior General of the society, for admission into the Order; was cordially received, and in 1795 he became a priest of the Order of St. Sulpice. In the following year he was sent by Bishop Carroll to Georgetown College, to succeed the Rev. Mr. Molyneux as president of that institution; an office which he filled with great advantage to the College for nearly three years.

The Sulpitians were at this time endeavoring to establish a college at Havana, and the Rev. Messrs. Flaget and Babade were there then on that business. In 1798 Mr. Dubourg joined these gentlemen in their good work. Their generous efforts to confer a lasting blessing upon that city and island, though commenced under favorable circumstances, met with opposition from a narrow-minded national and political policy. Mr. Dubourg and Mr. Babade returned to Baltimore in August, 1799. During their stay at Havana, however, these gentlemen won the confidence and esteem of many of the more enlightened and more truly Catholic inhabitants of Cuba, who, appreciating the benefits of the education imparted by these learned and pious men, sent their children with Messrs. Dubourg and Babade to Baltimore, in order that their education might be continued. The school thus opened at Baltimore soon received so many students from the West Indies, that the temporary buildings used before the erection of St. Mary's College could scarcely accommodate them. Mr. Dubourg was again in Havana in 1802, in the interests of his institution. He there discovered that the Spanish government had become uneasy in consequence of so many of the sons of the Cuban planters going to be educated under republican influences at Baltimore, and that measures were to

be taken to prevent a continuation of the supposed evil. He retired thereupon to New Orleans, and undertook there the establishment of his long-contemplated and cherished academy. Foiled here by unexpected opposition, he again returned to Baltimore. In 1803 the Spanish government sent a national frigate to the United States, ordering the return of all its subjects to their own country. This last blow to the school, whose existence and progress he had so much at heart, destroyed his last hope of success, and he seriously began to look back upon France as the future field of his labors in the cause of education. Here, too, he met with disappointment, for the distracted state of that country was wholly unfavorable to his designs, and now, after mature deliberation, he resolved to adhere to his first plan of an academy at Baltimore. He now devoted all his energies and labors to the work; his perseverance in this noble undertaking affords us an admirable example of the power of a strong will, guided by religious motives and heavenly grace. Heretofore St. Mary's School was resorted to almost alone by foreigners, while Georgetown College was regarded as affording ample accommodations for the youths of the country. Under the presidency of Mr. Dubourg the institution grew in numbers and efficiency, and was finally united as a collegiate department to the Sulpitian Ecclesiastical Seminary of St. Mary's. In 1804 St. Mary's College had become a flourishing establishment, numbering among its students, besides those from the West Indies, Peru, Brazil, and Mexico, representatives from the various States of the Union. In 1806, the College was raised by act of the Maryland Legislature to the rank of university. The buildings increased with the number of students, and

finally St. Mary's College became prominent among the seats of learning in the United States, and sent forth her students to adorn all the walks of life. "How could the result have been different," asks Bishop Dubourg's biographer,\* "when we consider the tact and untiring zeal of its illustrious founder? To promote the education of youth was his particular talent. His happy manner in winning their affection, in conciliating the confidence of their parents, in securing the co-operation of those who were worthy of the public favor, together with the general wisdom of his administration, could not fail to insure the success of the undertaking, and to place it, as the event has proved, on a solid and permanent basis." Its subsequent career of usefulness, until succeeded by Loyola College, is well known and appreciated.

In 1697 the western part of Mr. Dubourg's native island was ceded by Spain to France, and in 1795 the whole became united under the crown of France. The subsequent rising of the negro population of St. Domingo under their leaders, Toussaint l'Ouverture,† Dessalines, and Christophe, against the French, and the massacre and expulsion of the latter, are well known. The fugitive French were accompanied in their flight by many of their faithful servants, and numbers of both found refuge on our hospitable shore. Adversity became a blessing to many of these, who had been indifferent Christians before, but who now had their hearts opened to grace and religion. The many acts of Christian heroism and

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\* *Catholic Almanac*, 1839.

† Before joining in the insurrection, Toussaint l'Ouverture protected the flight of the family whose coachman he was, and enabled them and many other Creoles to reach Baltimore.

self-sacrificing devotion related of these unfortunate people are truly admirable. Baltimore received her share of these afflicted fugitives, and extended a generous welcome to them. Mr. Dubourg, himself a native of St. Domingo, felt the warmest sympathy for his scattered countrymen, and, though greatly occupied with his cares and duties at St. Mary's College, he devoted himself to their relief. Homeless and penniless, they were provided with shelter and support, and their spiritual wants especially received from him the most generous and heroic attention. To the more humble and afflicted colored people he especially devoted himself, and, with the aid of Rev. John Tessier, who had been Superior of St. Mary's Seminary, he gathered them together in a congregation, and assembled them regularly for divine service in the lower chapel of St. Mary's. Subsequently confided to the care of the Rev. Mr. Joubert, this congregation afterwards became the origin of the religious association, so well known at Baltimore under the name of Oblates, or Sisters of Providence.

Nor was Mr. Dubourg's zeal for religion confined to such extraordinary emergencies as the above. Wherever he saw an opportunity of promoting piety and encouraging good works, he was ever prompt to embrace it. He brought the male members of the Catholic community together, and formed them into a society having for its object the practice of their religious duties, the performance of works of charity, and the spiritual and temporal care and protection of the members in sickness and death. Gentlemen of every rank in life were members of this society, which is said for many years to have been a wonderful promotive of Catholic piety, charity, and union among the Catholics of Baltimore. Its place,

in more recent times, has been supplied by the Young Catholic's Friend Society, and by the Conferences of the Society of St. Vincent de Paul.

His zeal for religion, and his energy in promoting it, were as far-seeing and provident as they were enthusiastic. It is to his enterprising spirit that the Catholics of Baltimore are chiefly indebted for the eligible and noble site of their cathedral. Bishop Carroll was then engaged in preparing to erect a more spacious church to accommodate the growing congregation of Baltimore, on the site of the old Cathedral of St. Peter's. Father Dubourg called on the Bishop, and urged him in the most earnest manner to provide a more suitable site for the new cathedral, and pointed out the summit of the hill for that object. Bishop Carroll's plans for building on the old site were already matured, and all the preparations made for their execution. The price of the new site proposed would exhaust the twenty-eight thousand dollars then in hand for the building, and would leave him without the means of erecting the edifice. Mr. Dubourg urged his views notwithstanding these difficulties, and the good Bishop, after much hesitation, and with his accustomed good judgment and ready skill in using opportunities presented to him, yielded so far as to consent to the new site, provided the means already in hand could be saved for the building. He accordingly asked Mr. Dubourg if he could raise the necessary means for purchasing the ground on the hill, to which that zealous priest immediately assented. Mr. Dubourg went to work, promising the Bishop to return at the end of a week and report his success. He returned at the end of the week and reported that he had collected ten thousand dollars from the poorer classes of the people,

and suggested that a few words of exhortation, addressed to the more wealthy by the Bishop, would not fail to secure the residue. The Bishop made the appeal the following day, and thirteen thousand dollars were thus added to the collections of Mr. Dubourg. The generous owner of the ground reduced his price from twenty-eight to twenty-three thousand dollars, and the purchase was effected.

The promotion of piety among the people, as we have seen, was one of Mr. Dubourg's favorite objects. For this purpose he was fond of encouraging religious processions, and particularly the processions of the Blessed Sacrament, which for several years, under his auspices, were gotten up and conducted with great ceremony and edification in the extensive grounds of St. Mary's Seminary and at St. Patrick's Church. He also organized, after the manner of Mr. Frayssinous in France, a series of conferences on the doctrines of the Catholic Church, the proofs of Christianity, and the rules for the investigation of religious truth. They were attended by persons of every complexion of creed, and were designed to remove prejudice from the minds of Protestants, and to strengthen the faith of Catholics. They were first commenced in the form of dialogues, but afterwards were converted into discourses, and are said to have been productive of great good.

The part he took in the origin of the Sisters of Charity in this country has rendered the name of Dubourg dear to our people and Church; for he was the first to suggest to the illustrious Mother Seton, when she was thinking of going abroad to join some religious Order, the expediency of making her native land the field of her zeal and labors. These two eminent persons saw each

other for the first time at the communion table of St. Peter's Church, in New York: the priest at the altar was moved by the generous flow of tears with which a lady dressed in black, and unknown to him, received the Holy Sacrament from his hands; his heart told him it was Mrs. Seton, and it was not long after Mass before that lady was kneeling at his feet to receive his blessing. He learned from her the plan of going with her children to Canada and joining there a religious house. "Mr. Dubourg," writes the author of *Mother Seton's Life*,\* "who was a man of enlarged views and remarkable enterprise, no sooner became acquainted with the design, which she entertained of retiring at some future period into a religious community, for the welfare of herself and her children, than he suggested the practicability of the same plan within the United States." While she consulted Bishop Carroll, he was consulting Messrs. Cheverus and Matignon, of Boston, on this suggestion; all approved, and it thenceforth became her chief study how to carry into effect the recommendation of Mr. Dubourg. Following up suggestion with prompt action, Mr. Dubourg, at this critical period of Mother Seton's life, invited her to come to Baltimore, where the College over which he presided had some vacant lots, and commence her work. "Mr. Dubourg," to use the words of Mother Seton, "interesting himself for us, as he does for even the least of God's creatures, to whom he may be useful, said decidedly, 'Come to us, Mrs. Seton; we will assist you in forming a plan of life, which, while it will forward your views of contributing to the support of your children, will also shelter them from the dangers to which they are exposed among their Protestant connec-

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\* *Life of Mrs. Seton*, by Rev. C. I. White, D.D.



tions, and also afford you more consolation in the exercise of your faith than you have yet enjoyed. We also wish to form a small school for the promotion of religious instruction for such children, whose parents are interested in that point.' You may be sure I objected only for want of talents; to which he replied, 'We want example more than talents.'" This plan was also approved by Mother Seton's advisers, and henceforth the matter seemed to engross the whole attention of Mr. Dubourg. He made all the preparations for her accommodation in Baltimore, and his letters to her at this time unfold all the plans he had formed, and show how earnest an instrument he was in working out the designs of Providence. His letter to her on the eve of her departure from New York to Baltimore, after detailing his views, concludes with these words, so creditable to his generous heart:—"My sister is eager to lock you in her arms, and to form with you a connection, which even death will never dissolve. My little niece has written to her mamma, in the effusion of her joy at the approach of a new mamma, and a new family of Sisters. She shares (and it is not saying little) in all the sentiments of veneration and affectionate regard for you which glow in the breast of your ever devoted friend." It is not necessary to relate in detail the welcome he extended to his protégés; how he received Mother Seton's two sons into St. Mary's College; how he directed and watched over the little community thus formed like a tender father; and how his very soul seemed to revel in holy delight at its progress and development. In 1809 Mother Seton's little family was, under the advice of Mr. Dubourg, formed into a religious community, and when, on the feast of *Corpus Christi* of that year, they appeared for

the first time in St. Mary's Chapel, in the new religious habit, amidst the general delight felt at this auspicious event, we are told that "Mr. Dubourg in particular was in raptures at the spectacle presented by this little band of devoted Sisters, which had been formed under his wise superintendence, and was to be the germ of so much good to religion and society." He was appointed by Archbishop Carroll the Ecclesiastical Superior of the new community, a position due to his eminent services in its foundation. Though preferring Baltimore as their permanent location, he generously co-operated in the plan that led to the adoption of Emmitsburg, whither he went in person to select and purchase the land for them, and where, when his cherished Sisters were removed thither, he was equally their friend and father. So much was this the case, that Mother Seton, in a letter she wrote from Emmitsburg in December, 1811, says: "The Rev. Mr. Dubourg has exerted himself continually for us, and bestowed all he could personally give." When he left Baltimore finally for other fields of usefulness and labor, the community of St. Joseph's was firmly established, and he never failed to feel a lively interest in it, and, when Bishop of New Orleans, to visit it whenever he was in that section of the country.

Mr. Dubourg was also, during his residence in Baltimore, a brave and zealous champion of his Faith and Church; never permitting any attacks upon either to go unanswered. On one occasion he requested the editor of a paper, in which had been inserted an attack upon Catholic doctrines, to publish his reply: the editor at first ungenerously refused, and only yielded when Mr. Dubourg informed him that the reply would be published in another paper of Baltimore, with a statement that the

editor who had published one side, had refused to the other side the privilege of replying in the same paper that had published the attack. On another occasion he entered into the arena of controversy with the clerical members of the Presbyterian Synod of Baltimore, who, chagrined at the advancement of St. Mary's College, had publicly attacked that institution and the faith it professed. Mr. Dubourg's vindication of his institution and of the Catholics at large was an able and spirited paper; it was followed by a reply from the Presbyterians, entitled the "Pastoral Letter," and Mr. Dubourg's rejoinder, "The Sons of St. Dominic," closed the controversy. The necessity for his thus appearing in public print suggested to him the expediency of commencing the publication of a Catholic paper at Baltimore, a plan, however, which was interrupted by his departure for New Orleans.

The diocese of New Orleans embraced, besides the present archdiocese, the territory now covered by the dioceses of Natchitoches, Natchez, Little Rock, and St. Louis. The See had been vacant since 1801, when its first Bishop was translated to another See; the second Bishop died at Rome in 1802, before coming to this country. In 1804, Louisiana, embracing the whole territory northwest of the Mississippi, was ceded by France to the United States, and some time afterward this vast region was placed under the jurisdiction of Bishop Carroll. The Rev. Thomas Hasset, who was Vicar-General from the departure of the first Bishop of New Orleans, died in 1804, leaving the diocese without a head. Bishop Carroll had long been anxious to have a Bishop appointed for New Orleans, and had successively nominated the Rev. Mr. David and Rev. Mr. Nerrinckx to that See, but both these had, from delicacy of conscience,

resolutely declined the proffered honor. The negotiations with the Holy See, in reference to filling the See of New Orleans, consumed much valuable time, during which the interests of religion had unavoidably suffered. In 1812 Bishop Carroll appointed, by virtue of Apostolical Briefs, the Rev. Mr. Dubourg Administrator Apostolic of that diocese. The bulls for his appointment as Bishop were delayed in consequence of the restraints placed upon Pope Pius VII., and the refusal of that Pontiff to issue any more bulls until he could consult freely with his natural counsellors, the Cardinals. Urged by Bishop Carroll to accept the appointment of Administrator, and to proceed at once to the suffering flock, Mr. Dubourg complied with the wishes of his venerable superior, and started for New Orleans, where he arrived towards the close of the year 1812. He entered promptly and vigorously upon the responsible and arduous duties of his office. The state of religion in the Southwest at this time, and the difficulties which the new Administrator encountered, are well portrayed by his biographer in the following passage: "Religion was in a most deplorable condition, but a few clergymen distributed over its vast territory, scarcely a church in which the faithful could assemble to hear the words of eternal life; no institution that offered an asylum to the innocent and penitent heart; no seminary of learning to dispense the blessings of classical and religious instruction; the child reared in ignorance and the forgetfulness of duty, the adult debarred from a participation of the Sacraments; all classes of society living in a woful indifference upon the subject of their eternal welfare; such was the scene of desolation he was compelled to witness. If we add to this the opposition he met with on the part of those whose interests

he had identified with his own, whose happiness was the only object of his sighs and fervent prayers to heaven; if we advert to the insulting treatment that so often responded to his apostolic and undaunted zeal, what a combination of causes to shake his constancy and afflict his benevolent heart! But he had a soul that had learned to soar above all the difficulties and embarrassments of life; and with confidence in Him, who had sent him to cultivate this wild and unproductive field, he entered with courage upon the laborious task, devoting himself without reserve to the welfare of the flock committed to his charge."\*

Dr. Dubourg, though of foreign birth, was one of those who thoroughly identified himself with the country of his adoption. The commencement of his career in New Orleans was in the midst of a war that greatly excited the whole community, for it was brought to the very doors of the people, who were compelled to defend their firesides against foreign invasion. No one more sincerely sympathized with the brave people with whom his lot was cast than he. He animated their patriotism, encouraged their bravery, and directed their minds and hearts to the throne of the God of battles. When the British troops were on the eve of advancing on the city of New Orleans, and the din of arms resounded on every side, he was among the first to share in the trials and support the hopes of the citizens. His chief reliance was on the "Supreme Arbiter of human destinies," and he summoned his flock to public and solemn prayer, that they might humble themselves in the presence of the Almighty, and look for deliverance to Him, who witnessed the "justice and holiness of their cause." His letter to his people breathed sentiments of the

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\* *Catholic Almanac*, 1839.

most exalted patriotism, a virtue which he estimated above a mere civil virtue, and as one hallowed with the sentiment of religion. General Jackson, the Commander-in-Chief of the American Army in that district, was greatly impressed with his exalted sentiments, expressed the warmest approbation of the measures he adopted, and requested him to have them published and circulated among the people. But the heart that so warmly sympathized with their sufferings and dangers was also foremost to rejoice in their happy and safe deliverance. It is only known in Heaven how much his prayers and those of his flock contributed to this glorious result. On the return of the intrepid Hero of New Orleans from the field of battle and of victory, he was hailed by the public-spirited Dubourg with a beautiful address, welcoming the chief to the city, which, under Providence, he had saved, and at the altar to join in the solemn thanksgiving for the favor and protection of Heaven. Congratulating the General on his brilliant victory, he at the same time pointed to God as the only source of victory and as the true Father, Protector, and Defender of weak and dependent man. After alluding in eloquent terms to the great victory which had just been achieved, he refers all to the Sovereign Ruler of the Universe, and says: "To *Him* our most fervent thanks are due for our late unexpected rescue, and it is Him we chiefly intend to praise, when, considering you, General, as *the man of His right hand*, whom he has taken pains to fit out for the important commission of our defense, we extol that fecundity of genius by which, in an instant of the most discouraging distress, you created unforeseen resources; raised, as it were, from the ground hosts of intrepid warriors, and provided every vulner-

able point with ample means of defence. To *Him* we trace that instinctive superiority of your mind, which at once rallied around you universal confidence; impressed one irresistible movement upon all the jarring elements of which this political machine is composed; aroused their slumbering spirits, and diffused through every rank that noble ardor which glowed in your own bosom. To *Him*, in fine, we address our acknowledgments for that consummate prudence which defeated all the combinations of a sagacious enemy, entangled him in the very snares which he had spread before us, and succeeded in effecting his utter destruction, without once exposing the lives of our citizens. Immortal thanks be to His Supreme Majesty for sending us such an instrument of his bountiful designs!—a gift of that value is the best token of the continuance of His protection, the most solid encouragement to us to sue for new favors. The first which it emboldens us humbly to supplicate, as it is the nearer to our throbbing hearts, is that you may enjoy, General, the honor of your grateful country, of which you will permit us to present you a pledge in this wreath of laurel, the prize of victory, the symbol of immortality."

In the early part of 1815, Mr. Dubourg, whose examination of the condition of his extended diocese had revealed the necessity for more priests, and for additional religious and educational institutions, and the great want of means to supply them, embarked for Europe in the hope of being able to procure the desired relief. Proceeding to Rome, he laid before the Holy Father an account of his vast jurisdiction, its condition, wants, and neglected missions, and received many marks of esteem, assistance, and paternal affection. Archbishop Carroll had requested his appointment to the See of New Or-

leans, and it was not long after his arrival in Rome that the Pope appointed him Bishop of that diocese. Conscious of the heavy burden thus imposed upon him, and of the difficulties he would have to encounter, he yielded to the wishes of the Archbishop and of the Pope with great humility and diffidence. He was consecrated at Rome, September 24, 1815. Before leaving that city he secured for his diocese several priests of the Order of Lazarists, from the Roman province of the Order, among whom were the saintly Father Andreis, and the zealous Father Rosati, afterwards Bishop of St. Louis. From Italy he went to France, where he also secured recruits for the Louisiana missions. Louis XVIII. generously placed at his service the *Caravane*, a French ship of war, on board of which, with his companions, thirty-one in number, he embarked July 1, 1817, and after a passage of sixty-five days, landed at Annapolis, Maryland, on the 4th of September. His companions consisted of five priests and twenty-six young men, some of whom were destined for the priesthood, and others were destined for lay-brothers to assist the missionaries. The Rev. Mr. Blanc, afterwards Archbishop of New Orleans, was one of the company. A portion of these noble pioneers of the faith in the South-west pushed on to Baltimore with Bishop Dubourg, and the remainder of them stayed at Annapolis until the end of October, being the guests of the venerable and patriotic Charles Carroll of Carrollton. The Bishop visited Washington; here and at Baltimore he was received with great joy by his old friends, and performed many of the offices and ceremonies of his episcopal office. In the mean time he was preparing for his departure for St. Louis, where he determined for the present to locate his See. The journey to St. Louis, whither the Bishop de-



terminated directly to proceed, was long and arduous, for there were few conveniences for traveling in those days. It was made in the stage that started westward once a week, so that the company were forwarded in divisions, and three weeks were consumed in reaching Pittsburgh. The Bishop and Mr. Blanc were in the last division, and after remaining in the stage two days, encountering repeated upsettings and running frequent risks of their lives, they abandoned the conveyance and made the rest of the journey to Pittsburgh, for five days, on foot. Embarking thence on a flat-boat, they reached Louisville, where the Rev. Messrs. Chabrat and Shaeffer had been sent by Bishop Flaget to welcome them to Kentucky. They arrived at St. Thomas', the Cathedral of Bishop Flaget, November 2, and were most affectionately received by the saintly Bishop of Bardstown. The meeting between Bishops Flaget and Dubourg was not only that of two old and devoted friends, but also of two purest and most zealous of the friends of God, who experienced a heavenly companionship in serving the same Divine Master on earth. Bishop Flaget officiated pontifically in St. Thomas', and preached an admirable sermon. On the 12th of December, escorted by Bishop Flaget, he proceeded with his companions on board of a small and crowded steamboat by the way of Louisville to St. Louis. Landing on the 28th of December below St. Genevieve, the Bishop took possession of his diocese by erecting a cross and chanting with his clergy and companions the hymn *Vexilla Regis Prodeunt*. They arrived at St. Genevieve at midnight on the 30th, where the Rev. Mr. Andreis was stationed; and on the 31st, "about thirty of the principal inhabitants came, with several young men on horseback and a carriage, to escort the

Bishops into the town. "We went," says Bishop Flaget, "to the presbytery to put on our pontifical robes; twenty-four choir-children, with cross at their head, and four citizens bearing a canopy, conducted us to the church, where, after the installation of Bishop Dubourg on a throne especially prepared for the purpose, we sang the *Te Deum*. The whole day was spent in receiving visits." On the 1st of January, 1818, Bishop Dubourg celebrated Pontifical Mass at St. Genevieve. They arrived at St. Louis on the 5th, when the new Bishop made his pontifical entry, and was received with great pomp amidst the joyful acclamations of the people. Arrived at the church, Bishop Flaget conducted him to his chair, and "expressed to him, with his usual fervor and apostolical spirit, the unmingled satisfaction he experienced in beholding him in the midst of his flock. The people seemed universally animated with the same lively feelings at the contemplation of so thrilling a scene—one which was the harbinger of so many blessings for them and their posterity."

The energy and enterprise of Bishop Dubourg seemed to expand in proportion to the boundless field before him. He had already collected around him fifty-three co-laborers in the great work of building up the Christian Church in the immense region of the South-west. He entered now upon that career of labor, self-denial, hardship, and zeal, that made the wilderness rejoice in the erection of temples and resound with the praises of God, and the desert bloom with the flowers of religion and become fragrant with the perfumes of virtue. "Bishop Dubourg," says Archbishop Spalding,\* "was no sooner known than he was universally esteemed and beloved."

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\* *Life of Bishop Flaget*, 175.

With his characteristic generosity, he consented to take charge of the missions of Illinois scattered along the eastern borders of the Mississippi, though within the jurisdiction of Bishop Flaget; and he offered to that Prelate the services of four of his priests, Messrs. Blanc and Jeanjean for Vincennes, and Messrs. Bertrand and Janvier for Detroit. Such were the difficulties of his position, growing out of discontent at the disturbance of the old condition of things at New Orleans, to which his appointment gave rise, that he considered it more prudent for the present to locate his See at St. Louis, until circumstances should have paved the way for his removal to the former city, which, in the mean time, he visited annually. Some conception of the obstacles he encountered, and of the courage with which he met them, may be formed from the following extract from a letter he addressed to the Society for the Propagation of the Faith:—"As I could not penetrate into the capital of Louisiana, without exposing the sacred character with which I was invested, I thought it more prudent to commence the attack at those points of my diocese which were the least ably defended; judging that here, as in a citadel, I might assemble my forces, and gradually obtaining possession of the surrounding country, the strongest place would ultimately be compelled to yield. For this reason, the vast territory of Missouri was the first theatre of our labors; and here we had to contend with obstacles of every kind—profound ignorance of religion and the prejudices arising from it, universal corruption, the disregard of everything like principle, absolute poverty, not having whereon to lay my head, and more than fifty persons dependent on me for support. Retiring into the forest, we there raised with our own hands a

spacious cabin to shelter us from the weather, and laid the foundation of another edifice."

The most brilliant and fruitful service rendered by Bishop Dubourg to the Church, not only in America, but throughout the most remote and unenlightened portions of the world, was the leading part he took in founding the illustrious "Association for the Propagation of the Faith." It has been well said that "the establishment which Mr. Dubourg, while on his return to Louisiana from Italy, made at Lyons, is of itself enough to immortalize his name. He there formed, in 1815, the Association for the Propagation of the Faith. This single institution, which conveys benedictions unnumbered to millions, and which daily sounds the glad tidings of a Saviour to those who are seated in the silence of death, becomes a monument sufficient to eternize the memory of Dubourg, and to shed a full ray of brightness on any college associated with his name." \*

There is nothing that more effectually vindicates the title of *Catholic* for the Church than this noble institution. Its foundation rests in those words of divine command, "Go teach all nations." This sentiment has pervaded the Church in all ages, but the opportunities and means of developing it have not always been practicable or possible. As an actual movement, the origin of the Association was obscure and humble; like the source of a mighty river, rising and flowing feebly and quietly at first in some distant and lofty mountain, receiving, as it advances, strength and volume from innumerable small and modest tributaries like itself, until it swells into the mighty and majestic tide, overpowering every obstacle, making for itself a channel through the richest meadows,

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\* "*Our Colleges*," in the *Metropolitan*, iv. 288.

and fertilizing as it goes—the medium of conveying to remote regions the richest cargoes and most precious productions. The motive of the Crusades was not only to rescue the Holy Sepulchre from the hands of infidels, but also to carry the faith to infidel nations. The priest followed always in the footsteps of the soldier, to repair the wounds he made. So, too, when afterwards the improvements in navigation opened both the Indies to the Christian world, the fleets of Portugal and Spain never sailed without their complements of pious and zealous missionaries to announce the faith to nations buried in ignorance, idolatry, and vice. Their conquests were hallowed by solemn treaties for extending the dominion of the faith, and churches arose in Japan, China, and America, with their bishoprics, their altars, their converts, and their martyrs. Not only were millions of natives formed into Christian republics in South America and the Philippine Islands, but in our own country also the cross was erected, and the chants of the Church resounded from Quebec and Montreal, through the valley of the Mississippi, to the gulf-washed shores of Louisiana and Texas. The generous treasures, labors, sweats, and blood of Christendom fertilized these fields, but no organized body existed for keeping up and sustaining the steady current of divine faith and salvation. But the idea of such an organization had long existed. In 1504, twelve years after the discovery of America and the opening of the vast missionary fields of the West, an envoy, as it were, came from the East; a young islander of Australasia was brought to France by the navigator Gonneville; he received a Christian education, and lost the recollection of his native land in his thorough identification with his adopted country. A great-grandson of

this Australasian convert, the Abbé Paulmeyer, canon of the Cathedral of Bayeux, moved by an ardent zeal for the salvation of the race from which he had sprung, in 1663 presented to Pope Alexander VII. a *memorial concerning the establishment of a mission in the third World, otherwise called the Austral Land*, in which he exposed the difficulties, and proposed the means of overcoming them, and laid down his plan of the undertaking. Modeling his proposed association for the propagation of the faith upon the plan of the Indian companies, he asked the unrestrained co-operation of all, even of the humblest artisans and maid-servants, under the guidance of a small number of experienced and able managers; and begged the blessing of the Holy Father on the work. Though nothing was done for an age afterwards, the idea was not extinct in the Church, for, after that space of time, it took shape in the formation of an association of prayers and good works for the salvation of infidels. The interest of the faithful in the glorious missions was kept alive by the publication of the *Edifying Letters*; but the French Revolution paralyzed the arms and hearts that might have given form and motion to the thought. But the termination of that scourge seems to have elicited a fruitful benediction; for the blessing which the Holy Father Pius VII. bestowed upon the city of Lyons, from the hill of Fouvières, conveyed the grace that fructified not long afterwards in the formation of "*The Association for the Propagation of the Faith*" in that same noble city.

The humble beginning of this grand scheme of Christian charity was now at hand. Bishop Dubourg was the humble but zealous instrument for commencing it. Returning from Rome, after his consecration, in 1815, he

spent some time at Lyons. While his mind was filled with the contemplation of his extended diocese and its extreme poverty, his eloquent tongue was busy in appealing to the generosity of the Lyonese. He appealed particularly to a Christian widow, whom he had known in the United States, and communicated to her his plan of forming a society of alms, fixing the annual subscription at one franc. She cordially embraced his views, and communicated them to others; but such were the difficulties in the way, that she was obliged to confine herself to the raising of alms for the few congregations she adopted. In the following year, the directors of the Seminary of the Foreign Missions at Paris revived the union of prayers, which had been founded in the previous century for the salvation of the infidels, published a statement of the wants of their churches, and obtained indulgences from the Holy See. Three years later a saintly young woman of Lyons, inspired by a letter she received from her brother in the College of St. Sulpice, giving a sad account of the destitute condition of the House of the Foreign Missions, and suggesting the formation of a society of alms, commenced the pious organization, and soon it numbered a thousand members; and sent its first offering, two thousand francs, to the same Orient from which the sun of faith first spread its refulgent rays over the West.

In the mean time Bishop Dubourg was informed of the progress of his own movement by his faithful correspondents, who were also gaining ground in the noble work. In the beginning of 1822 they were visited by a Vicar-General of Bishop Dubourg, whose presence animated their zeal and confirmed their efforts. Various struggles were thus tending to direct public attention to this important

work. But so truly Catholic a movement could not consistently be confined to the aid of a single diocese; in order to become permanent and successful it must be made Catholic or Universal. No sooner was this feature ingrafted upon the original society of Bishop Dubourg, than its proportions became gigantic and its efforts unrestrained. The receipts for the first year were 15,272 francs, and soon they were counted by millions. It spread from city to city, and from nation to nation, and its benign influence was felt in the remote regions of the earth. Pope Gregory XVI. recommended it to all the Churches, in his Encyclical letter of 1840, and it became one of the grandest and most useful institutions of Christendom. The Catholic heart of Bishop Dubourg rejoiced in the expansion of his work, and he thus addressed the members of the Association: "In proposing to yourselves a vast sphere for the exercise of your zeal, you have secured the interest and support of all who are animated with the love of God. The idea of carrying the flambeau of religion at once to the remotest points of both hemispheres, is as dazzling to the imagination as it is influential upon the heart. What conception could be more truly *Catholic* than this? Who that has any piety, even among the least favored of fortune, would not deem it an honor and a pleasure to acquire, at so trivial a sacrifice, the glory of co-operation in this noble work?" \*

One of Bishop Dubourg's earliest efforts in his diocese was to provide a Seminary for the holy ministry; for, although he had received considerable aid in ecclesiastical recruits from Europe, especially in the members of the Lazarist Order, whom he introduced into his diocese, and who accompanied him from Rome; he resolved not

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\* *Annals of the Propagation of the Faith*, vol. i.



to rely upon aid from abroad entirely, but to provide for a priesthood at home. He accordingly founded his College and Seminary at the Barrens in Missouri, which he placed under the charge of the Lazarist Fathers, and which he regarded as the principal support of his diocese. With energy equal to any amount of exertion, he shortly afterwards founded another College at St. Louis. He applied to the Jesuits of Maryland, in 1825, for the establishment of a mission of their Order in the West, with the view of supplying with priests the Indian missions acquired by us with the cession of Louisiana and the South-western territory. The Fathers were unable to answer his demand from their own ranks, but seven young Belgians, who were in the Maryland novitiate, went out under the direction of Fathers Van Quickenborne and Timmerman, and founded an establishment at Florrissant from which they subsequently announced the gospel to the various Indian tribes in that vast region. Thus was commenced the Western Province of the Society of Jesus, which has since accomplished so much good for the West. Bishop Dubourg transferred to their charge his college at St. Louis, which, under their auspices, has grown into the splendid University of St. Louis. Henrion relates that Bishop Dubourg visited Washington in 1823, and applied to the Government for annual allowances in favor of the Indian missions he desired to establish. The President and Secretary of War were convinced without difficulty that Catholic priests were more proper for the Indians than Protestant pastors. "At least," added the Secretary of War, "you ought to procure Jesuits."—"I will do it," said the Prelate; and he kept his word by securing, as above related, the introduction of the Jesuits into the West and the

transfer of the Indian Missions to their care. Bishop Dubourg secured on this occasion from the Government the sum of eight hundred dollars for his missions. James Monroe, of Virginia, was then President, and John C. Calhoun, of South Carolina, was Secretary of War.

Education in the Catholic Church ever goes hand in hand with religion; hence we see Bishop Dubourg straining every nerve to erect the school-house and the church together. For the education of females he introduced the Sisters of Loretto. He also, shortly after his appointment as Bishop, applied to the Ladies of the Sacred Heart at Paris, and obtained five members of distinguished merit, who accompanied him to St. Louis, and afterwards founded a convent at St. Ferdinand, known also as Florissant. The first introduction of this inestimable Order into the United States is due to Bishop Dubourg. To the Ursulines of New Orleans, who had been established there a century before, he was a warm friend and benefactor. While in France, after his consecration, he sought postulants for their Order, and in January, 1817, nine of these recruits arrived to cheer and encourage the community at New Orleans. These pious ladies, though of French origin and affiliation, became fully identified with our country on the cession of Louisiana by France; and though they suffered many trials, were ever untiring and zealous in their holy vocation. During the battle of New Orleans, while our brave soldiers were struggling in the field, these good Sisters were besieging Heaven by their prayers for the success of our arms. They placed upon their altar the statue of "Our Lady of Prompt Succor," which had been blessed at Mother Gensoul in France, and brought by her to

New Orleans; around this token of divine favor they supplicated the Almighty, until victory declared in our favor. When the victorious army returned to the city, the generous nuns turned their school-rooms into a hospital for the sick and wounded soldiers, upon whom they lavished every care for several months. In 1824 they removed to their new convent, three miles below the city, and one of their number, an aged religious who had not passed out of her cloister since her entrance into it in 1766, was overcome with tears as she accompanied her younger sisters. Bishop Dubourg, anxious for their success and permanence, solicited recruits for their house from Canada, regarding them as "the base of religion in Louisiana." His paternal anxiety is eloquently expressed by himself in his letter to the Bishop of Quebec: "The house, in point of numbers, might seem now to give no cause of alarm; but when I consider the age of the ancient pillars of that edifice, and that at the moment, perhaps not remote, of their fall, there will remain only feeble reeds to replace them, I cannot be tranquil as to the consequences." His appeal was successful, and he soon welcomed at New Orleans three of the most experienced and efficient members of the Order. Their history has been one of prosperity and usefulness ever since, educating both rich and poor, and providing a home for the orphan.\*

In addition to these undertakings and the heavy expenditures consequent upon them, Bishop Dubourg's activity and zeal were laboring and doing in every part of his diocese. At St. Louis he acquired a comfortable mansion for the Bishop and his clergy, and erected a new cathedral. He erected churches at various points

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\* "Our Convents," in *The Metropolitan*, iv. 31.

and stations of his diocese, and provided for the Indian missions. His personal labors were immense; and to these he added the missionary duties of the holy ministry, attending to the wants of his scattered flock in numerous and distant stations, and, by his apostolic labors and zeal, rendering himself "the admiration and example of his people." He was greatly assisted in his many noble and useful undertakings by the illustrious "Association for the Propagation of the Faith," of which he was regarded as the founder. It was the means he received from this source that enabled him to accomplish so much; and he could point to the forty parishes he established along the Mississippi, and the excellent religious and educational institutions he conducted, as the fruits in part of this magnificent charity.

Heretofore he had visited New Orleans annually. But his wise administration, Christian forbearance, and generous conduct wore away to a considerable extent the obstacles to his permanent residence in his episcopal city. Those discontented members of the clergy who had raised opposition to him at first, now surpassed the most zealous of the faithful in desiring his presence. In 1823 he considered it advisable to take up his residence at New Orleans; but in doing so he deemed a coadjutor Bishop necessary for the interests of religion in that section, and had the consolation, March 25, 1824, of consecrating as his coadjutor, Right Rev. Joseph Rosati. At New Orleans he continued the same life of labor and zeal which he had led at St. Louis. The Ursuline Convent, on the departure of the inmates for their new home below the city, became his episcopal residence, and at the same time a college: the latter was placed under the charge of the Rev. M. Portier, afterwards Bishop of Mo-

bile. It was the intention of Bishop Dubourg to remove this institution to the parish of Lafourche, where he intended also to erect a Seminary on a grant of twelve hundred acres of land which he had received there. Before he could accomplish this cherished purpose, he was translated to another field of usefulness and honor.

In June, 1826, Bishop Dubourg sailed for Europe on business for li's diocese. He never returned; for, by the mandate of the Holy See, he was translated from the See of New Orleans to that of Montauban, in France, and became successor to the saintly Bishop Cheverus, who, like himself, had occupied an honorable place in the American Hierarchy. Well may his biographer have said that he left "behind him such an amount of labor, so many splendid monuments of his enterprise and apostolic spirit, that we follow him as it were with regret, to another theatre of his zeal, and dwell with painful emotions on the epoch that closed his brilliant career on this side of the Atlantic." The same writer says, in reference to his translation to Montauban: "Were we to particularize the circumstances that induced him to leave this country, and which originated in the hypocrisy and treachery of the malicious Inglesi, we would only multiply the reasons that compel us to admire his eminent goodness of heart and disinterested ardor to promote the interests of religion. However remarkable the prudence, the perseverance, the wisdom of a Prelate, the peculiar character of those around him will sometimes render it expedient for the welfare of his flock that he should place the government of his diocese in other hands. It was with such motives that Bishop Dubourg accepted an appointment in Europe, which, in evidencing the lofty esteem entertained for him abroad, contri- butes

to reflect a high honor upon the American episcopacy."\* In a letter which he addressed to the *Ami de la Religion* of Paris, after stating that it was not his health that caused him to resign, he thus writes on the same subject:—"The motives, then, of my resignation are of a higher order; and they were presented to the Holy See, to which they appeared so just, that His Holiness the Pope did not hesitate a moment, when they were submitted to him, to dissolve the sacred ties that bound me to that important but laborious mission. But in ceasing to be the head of it, I have not ceased to feel the most tender solicitude for it: what do I say?—it is that solicitude which forced me to leave it, inasmuch that on the one hand it was evident my presence there would be more prejudicial than useful, and, on the other hand, I did flatter myself to be able from Europe to render that mission more important services."†

How strikingly a diocese in France contrasted with one in the United States, especially such a diocese as Louisiana was in 1826, is illustrated in this instance. We have seen how poor, how scattered, and how laborious was the Church of Louisiana, where everything had to be created. But at Montauban there was a Catholic population of 242,000 souls, attended by three hundred and fifty-three priests; there were seminaries containing two hundred and six ecclesiastical students; there his eye rested upon splendid churches, well-endowed institutions of many of the religious orders, both male and female, and numerous schools of every grade. He saw on every side cause for consolation. To one accustomed to the difficult and embarrassing duties of an American

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\* *Catholic Almanac*, 1839, p. 63.

† *Charleston Miscellany*, 1826, p. 87.

diocese, that of Montauban was like a reward for his past labors and sacrifices. Yet the revolution of 1830 tested well the zeal and courage of the Bishop of Montauban. He defended with undaunted firmness the cause of religion and the rights of his clergy. His firmness caused the municipal and departmental authorities, and even the ministers of Louis Philippe, to whom he appealed on two remarkable occasions, to respect the rights of conscience and the practices of the Church, and to protect the inhabitants of Montauban, while so many other cities were left to the violence of the times. He averted from his flock a repetition of the impieties that had been witnessed at Paris. Yet such were his prudence and moderation, that he was respected and esteemed by all parties. He was the true pastor of his flock.

In February, 1833, he was appointed Archbishop of Besançon, being the successor of Cardinal de Rohan. His feeble health compelled him to seek relief in the waters of Luxeuil, but without success. He was installed at Besançon, October 10, 1833. His beautiful pastoral, issued on taking leave of Montauban, shows that the faculties of his mind and the impulses of his heart were not impaired by the disease that enfeebled his body. His touching allusion to the Church of Louisiana will be chiefly interesting to readers on this side of the Atlantic:—"Churches of Louisiana and Montauban, the holy alliance is broken that successively identified my existence with yours. But the bonds of paternity are not loosed; it shall always be true that I have been your spouse, and your children have been mine. Your prosperity and theirs shall therefore be the object of my most ardent prayers, and an exhaustless source of joy to my heart. Louisiana and Montauban, beloved names! I unite you

together in this effusion of my heart, because you were never separate in my affections. In passing from one to the other, I felt that no change had taken place in my first love; that the sphere of my affections was only enlarged; and I have become sensible how a father may experience all the force of parental tenderness for the last scions of his old age, without diminishing the love he had for his first born."

During his brief career as Archbishop he procured two pastoral retreats for his numerous clergy, amounting to about nine hundred priests, and with an ardent desire to be with them, his health allowed him only once to unite in their devotions. On the first of November he received the *Pallium* from the hands of Bishop Porcet, of Langres. From his bed of sickness he united in spirit with his flock and its pastors, in the jubilee, and requested his attendants to suggest to him such thoughts and affections as were suited to his suffering condition. His last days were characterized by the noblest and most unaffected Christian virtues. His humility, charity, and reliance upon the mercy of God, struck all with admiration. The allusions of his attendants to his past life of usefulness as a motive for confidence, only inspired him with fear and diffidence. To those who approached his bedside he gave mementoes, and for each he had a blessing. He gave every direction for his own funeral with calmness and serenity, cautioning his friends against unnecessary ostentation and lavishness. In sentiments of tenderest piety, love, and adoration, he breathed his last, December 12, 1833, in the sixty-fifth year of his age. On the 14th he was interred with ecclesiastical and civil honors, amid the praises and prayers of all.

His character is written in his deeds, his labors, and his



services. In the accomplishments of the intellect, and the graces of the soul, few men were his superiors. His piety was of the tenderest kind ; his labors, though extraordinary, were modest. To forgive, forbear, and to excuse, seemed a pleasure to him. His remarkable eloquence was inspired by a brilliant imagination, a cultivated mind, a generous heart, and a devout soul. His talent for administration and enterprise was extraordinary ; his fame is spread over two continents ; but in the American Church his memory should ever be held in veneration and gratitude, and his name cherished as that of one of the most illustrious ornaments of our Hierarchy.

## MOST REV. AMBROSE MARÉCHAL, D.D.,

*Third Archbishop of Baltimore, A.D. 1817.\**

THE subject of this memoir was one of that numerous and heroic band of zealous and able French clergy whom the convulsions of the French revolution, at the close of the eighteenth century, expelled from their native country and cast upon the shores of America. While republican France cast them off as obstacles to the development of the new ideas of liberty and self-government, in whose names so many innocent and noble victims were sacrificed in that fair land, the transatlantic republic received them with joy, and found in them some of her best and most useful citizens, and sincere friends of that more rational and stable liberty which in the new world was based upon an organic law that endeavored to combine at once liberty and order, self-government and obedience. It was also to such men as Maréchal, Cheverus, Flaget, David, Dubois, Bruté, Nagot, Tessier, Badin, and others, that the infant Church of America owed in a great measure the progress of the faith in these States. Their names will long be held in veneration and gratitude.

Ambrose Maréchal was born at Ingre, near Orleans, France, in 1768, of parents who enjoyed the advantages of high respectability and social position. They provided for their son the training and cultivation of a finished education in one of the best colleges in France, where he

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\* Authorities: *Catholic Almanac*, 1836; *Catholic Magazine*, 1845; *Catholic Miscellany*; De Courcey and Shea's *Catholic Church in the United States*, etc., etc.

completed his studies with credit and distinction. In his earliest youth he was remarkable for piety and religious devotion, and he manifested an ardent desire to devote himself to the holy ministry. His parents, however, with that mistaken ambition which imagines that those pursuits and positions that are esteemed and honored in the world are to be preferred to the ministry of the Most High, destined him for the bar. In deference to their wishes he devoted himself to the study of civil law, well knowing that the time would come when the higher and holier aspirations of his soul would be satisfied, without inflicting pain or disappointment upon his beloved parents. His course of law was accomplished with that success and thoroughness which characterized all he undertook. His mind thus became stored with a vast amount of useful learning, which contributed to qualify him so eminently for the high and important position he was afterwards called to fill. These studies, however, and the attractions which the world presents at this period of life to the imaginations and hopes of the young and ardent, did not divert his desires from the first and holiest choice of his heart. He regarded these yearnings of his soul for the altar of God and the salvation of men, which no circumstances could repress, as the voice of his Creator, and he determined to obey the call. It was with evident pleasure that the venerable Prelate in after life spoke of the manifest and irresistible vocation which he received from Heaven to sever the ties of natural affection and social life, and to abandon all things in order to take up the cross and follow the lowly Jesus. The pursuit of the holy ministry at that time in France was truly the way of the cross. The terrific shock of the French Revolution had broken asunder the safeguards of government

and law, and had shaken society to its very foundations. The wildest destruction was the favorite work of the hour ; and after all the ancient landmarks had been destroyed, it became the taste of each day to demolish what had been done on the preceding one, and to substitute something more radical in its place. Violence, anarchy, and disorder reigned supreme ; licentiousness and vice were universal. The hereditary sovereign had been sacrificed to popular fury. The caprice of an assembly of petty tyrants became the unsparing law of the moment ; religion was trampled under foot, and her ministers hunted down and massacred ; France, for the time, became a pandemonium. It was under such circumstances that the young Maréchal sought the investiture of the Catholic priesthood. He had entered the Sulpitian Seminary at Orleans as a theological student, and was now prepared for ordination. Leaving Paris in disguise, he was ordained at Bordeaux, and on the same day, at the imminent risk of detection, incarceration, and death, succeeded in embarking for America in company with the Abbés Matignon, Richard, and Ciquard, and arrived safely at Baltimore, June 24, 1792. He offered then for the first time on a foreign shore that holy sacrifice which he was ruthlessly prevented from offering in the shrines of his own native and Catholic France.

The first design of the Superior of the Sulpitian Order, of which Mr. Maréchal was a member, was to establish under his direction an Academy at Baltimore for the instruction of youth in mathematics. This purpose was suspended for a time, and Mr. Maréchal entered upon active missionary duties, first at St. Mary's County and subsequently at Bohemia, on the Eastern shore, Maryland ; at both of which places he labored zealously and

effectively for the good of souls, and edified all by his pure and patient example, and won their hearts by his amiable and courteous deportment.

In the mean time St. Mary's College had been established by his Order at Baltimore, and in 1799 he was summoned by his superiors to assume the position of Professor of Theology in the infant Seminary. The conductors of Georgetown College secured his valuable services as Professor of Philosophy in that institution for several months, after which he returned to Baltimore and resumed his class of theology at St. Mary's. The ability with which he discharged his duties in the chair of theology won for him great applause, both from his superiors and from his pupils. It was often remarked that he invested that profound science with a peculiar charm, and presented it to the hearts as well as to the minds of the youthful candidates for the sacred ministry, as the reflection of divine wisdom, and the mirror of the divine attributes.

The restoration of order in France, under Napoleon, gave an immediate and reviving impulse to religion there. Availing themselves of the improvement which had taken place in that afflicted country, some of the devoted French clergy, who had been torn by the Revolution from their altars and their flocks, now returned to carry the consolations of religion to thousands who had long been deprived of them. The venerable Order of St. Sulpice was among the first to labor for the revival of religion in France. The restoration of their colleges and seminaries constituted a prominent feature of this great Christian work. As a member of that Order, Mr. Maréchal was recalled to his native country by his superiors in 1803. He was employed in posts of

great responsibility and labor in several of these ecclesiastical institutions, and especially in those of St. Flour, Lyons, and Aix. A writer thus alludes to his services in France :—" In what esteem and veneration he was held by those who pursued their studies under his direction, was abundantly shown by the munificence of his theological pupils at Marseilles, who, soon after his elevation to the Archiepiscopal dignity, presented him, as a testimony of their gratitude and respect, with the rich and magnificent marble altar that now stands in the Metropolitan Church at Baltimore. It bears the following inscription, which makes it known as a monument of their grateful and liberal feeling, and of the high regard which they entertained for the talents and virtues of their distinguished professor :—

'Hoc Altare  
a Massiliensibus Sacerdotibus  
Amb<sup>o</sup> Archiep<sup>o</sup> Balt<sup>i</sup>  
Eorum in Sacra Theologia olim,  
Professori  
grate oblatum  
ipse Deo Salvatori in honorem ejus  
Sanctissimæ Matris  
Consecravit die 31<sup>a</sup> Maii, 1821.'\*\*

The urgent necessity which carried him to France having been in a great measure satisfied, the claims of the American Church upon his zeal now began to revive. Numerous were the appeals he received from his former friends in America to return to them, and to bestow his valuable services upon the Church in this country. At the earliest practicable moment, which he found in the withdrawal by the Imperial Government of France of

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\* *The Catholic Almanac*, 1836.

their seminaries and colleges from the Sulpitians in 1812, he responded to these affectionate calls. His arrival in Baltimore, in that year, was hailed with joy by the ecclesiastical authorities and laity of that city and diocese. He resumed his former post in the chair of theology, and also discharged, for a time, the duties of President at St. Mary's College. A life of study was most agreeable to his tastes, and gladly would he have spent the remainder of his life in preparing young Levites for the sacred ministry. Not long after his return he was nominated by Rome as the Bishop of Philadelphia. His humility and ardent desire to promote the interests of the Church, by preparing for her sanctuary a learned and pious priesthood, caused him to adduce every possible reason in favor of his being excused from accepting so exalted and responsible an office. To his great joy he was excused, but it was only to encounter a far more formidable appointment.

The increasing feebleness of Archbishop Neale's health had induced him to apply to Rome for the appointment of a coadjutor Bishop. Bishop Cheverus of Boston was named for this position, but he used his earnest entreaties to be allowed to remain at Boston, and he suggested the name of Mr. Maréchal as the most suitable person for the See of Baltimore. Archbishop Neale acquiesced in the suggestion, and at his request Rome approved and made the appointment. On hearing of this decision, Bishop Cheverus wrote to Rome: "I shall rejoice to see Mr. Maréchal performing the Episcopal functions at Baltimore, where he and his brethren of St. Sulpice have been the masters and models of the clergy, and have conciliated universal regard."

Pope Pius VII., by his brief of July 24, 1817, appointe !

Mr. Maréchal coadjutor to the Archbishop of Baltimore, with the title of Bishop of Staupopolis. Dr. Maréchal, in this as in the previous instance, made every effort to be relieved from this high and responsible office. He finally asked for a respite in order that he might complete an important work, in which he proposed to adapt the course of theology to the state of this country. His entreaties were in vain; his own superiors united with the voice of the Church in exacting submission on his part. In the mean time the venerable Archbishop Neale had departed this life, and five months after his death, November 10, 1817, the briefs containing the appointment of Dr. Maréchal as Archbishop of Baltimore arrived. He was consecrated at Baltimore by Bishop Cheverus, December 14, 1817.

The new Archbishop entered at once upon an active and energetic discharge of the arduous duties of his exalted station. The following notice of the early part of his administration, and of the manner in which he carried the American Church through the crisis which then presented itself, is from the biography of Archbishop Maréchal in the *Catholic Almanac*: "No sooner had Mr. Maréchal received the episcopal consecration, than he devoted his most earnest attention to the affairs of his diocese. How far he realized the expectations of the public; what he accomplished for the cause of religion; how effectually he contributed to promote that candid and conciliatory spirit which is the characteristic of Christianity; what an ardent zeal he manifested for the welfare of the flock that had been committed to his charge, are sufficiently known to the Catholic community, and will ever be remembered with feelings of the liveliest gratitude. A few incidents, however, in which he ex-



hibited the excellent qualities of his mind and heart, cannot be omitted from the present notice. Shortly after his election to the Episcopacy, he had to contend with the difficulties which are the most painful to those invested with ecclesiastical authority. Disturbances had arisen in certain parts of the extensive territory subject to his jurisdiction, which presented rather a fearful aspect, and threatened the American Church with the distressing evils that invariably flow from a spirit of faction and insubordination. With an affected zeal for the cause of religion, a few individuals, having usurped a power which belonged solely to the legitimate Bishop of the diocese, endeavored to wrest a portion of the Church from the authority of its lawful pastors. In these trying circumstances, Archbishop Maréchal evinced that zeal, that wisdom, that prudence, that attachment for his flock, that firm adherence to true principles, which have always distinguished the most eminent Prelates, and which, fortunately for the cause of religion in this country, proved effectual in arresting the progress of the schism. We cannot read the pastoral letter which he addressed to the faithful on this subject, in the year 1819, without admiring the learning, the wisdom, and the apostolical spirit with which it abounds. It is an invaluable document for the clergy as well as for the laity. While it places before the latter a clear and precise exposition of their duties and their utter disqualification to interfere in the spiritual government of the Church, it points out to the former the awful calamities that religion may suffer from their infidelity in the discharge of those obligations which have been imposed on them by the sacerdotal character.

“After having established, by the most solid reasoning,

the exclusive right of the Episcopal authority to appoint clergymen for the exercise of the holy ministry, and alluded to the fatal consequences of resistance to the legitimate pastor, he adds: 'We have frequently blessed Divine Providence that we live under a free and just government. But we never felt the advantage more strongly than in this conjuncture. For were we under an absolute one, and these impious men could induce its ministers to support their measures, the Catholic Bishops of the United States would soon be thrown into dungeons, and their flocks dispersed, unless they submitted to their abominable new-fangled canon laws. The general features of their writings exhibit persecution under its most hideous and fearful forms. But let them remember that her shafts in this country are blunted and shivered on the ægis of American liberty, and fall harmless at the feet of their intended victims.' He then proceeds to console the faithful upon the afflictions which had befallen them, and reminds them of the course they should pursue to effect a better state of things. His instructions on this subject may be very usefully practised at all times.

"'In those great calamities which have afflicted some portions of the Church in every age, God displays His awful justice by delivering up to a reprobate sense the wicked, who, in the bosom of His true religion, abused the means of salvation He had offered them; and His infinite mercy towards the elect, by affording them an opportunity of continually multiplying their merits by frequent acts of Christian humility, patience, fortitude, and charity.'

"'In the midst of the troubles and persecutions to which you are now, or may hereafter be exposed, be

careful, after the example of the saints, dearest Brethren, daily to entreat your Heavenly Father to take under His protection yourselves, your families, your friends, your pastors, and all the Catholics of the United States. The Church of Christ in this country is now in affliction. Dissensions and scandals threaten to destroy her peace and happiness. As for you, dear Brethren, strive to console her by every possible mark of respect, attachment, obedience, and love. For though surrounded with difficulties, though ever attacked by some unnatural children, still she is your mother, your protectress, your guide upon earth, and the organ by which Divine Mercy communicates to you the treasure of His grace and all the means of salvation.'

"Such were the sentiments that animated this truly apostolic Prelate. Such was the confidence which he reposed in the assistance of God, on whose promises to the Church he relied for the prosperity of religion, and for the crown of immortality that could repay his zealous efforts in so sacred a cause.

"During these troubles, Archbishop Maréchal received the most flattering marks of esteem and kindness from the Sovereign Pontiff, who confided entirely in his wisdom and discretion, and sent him the *Pallium*, which is the greatest mark of distinction that can be conferred on a Prelate. In the space of two or three years he had the consolation of witnessing the happy effects of his wise administration."

The Cathedral of Baltimore, the corner-stone of which had been laid by Archbishop Carroll, July 7, 1806, was brought to a state of readiness for public worship under Archbishop Maréchal. The walls of the cathedral had for years stood only a few feet above the surface of the

ground when Archbishop Maréchal took the work in hand, and pressed it forward till the Divine mysteries were offered on its altars. In this undertaking he was chiefly aided by the Rev. Enoch Fenwick, whose name was long held in gratitude and veneration at Baltimore. On the thirty-first of May, 1821, the imposing edifice was dedicated with due solemnity to the service of Almighty God, by Archbishop Maréchal, assisted by the Bishops of Boston and Philadelphia. Not only was the fine altar that graces this noble temple a present to Archbishop Maréchal from his friends in Europe, but the two large paintings which adorn its walls, and which are considered masterpieces of art, and other fine paintings hanging in the cathedral, were sent as presents to him by high dignitaries in Europe, by whom he was held in the highest esteem.

In October, 1821, the Archbishop visited Rome on business for his diocese. His love and solicitude for his flock found frequent and warm expression in the letters which he addressed to them from the Eternal City. There, no less than at the courts of worldly princes, he was received with profound respect and veneration, and received many tributes to his great piety and learning. On his return he was received by his flock with every mark of filial affection and deep respect. They who enjoyed the benign influence of his example, the safe guidance of his wise and learned counsels, and witnessed his efforts to promote the interests of the American Church at home, felt a commendable and honorable pride in seeing that Church represented abroad by so eminent and honored a Prelate.

Though by habit and taste a student, and fond of retirement, Archbishop Maréchal never allowed these inclinations to withdraw him from the active and zealous

discharge of his high and laborious functions. His visit to Rome in 1821, his journey to Canada in 1826, in the interests of the Church, and other arduous travels in those days, when the conveniences of railroad and steamboat locomotion were not enjoyed, prove the vigilance and energy with which he gave his life and services to the cause of religion.

After his return from Canada in 1826, he visited Emmitsburg, Maryland, where he perceived the first symptoms of the painful and distressing disease, dropsy of the chest, which afterwards terminated his life. After receiving this warning, he applied to the Holy See for the appointment of a coadjutor Bishop, to assist him in his labors and succeed him in the archiepiscopal chair, and sent three names as worthy of this distinction, amongst which was that of his successor, the Most Rev. James Whitfield. In the mean time he continued to discharge his arduous duties, notwithstanding the progress of his disease, for more than a year afterwards. He bore his sufferings with remarkable patience and resignation, and saw the approach of death with perfect composure and peace of mind. The appointment of a coadjutor did not arrive till after his death. With resignation to the will of God, and with a heart overflowing with charity for all, he expired January 29, 1828.

Universal and heartfelt were the honor paid to his memory, and the respect exhibited for his mortal remains, as they were borne in solemn procession from old St. Peter's Church for interment in the cathedral, February 2, 1828. Ecclesiastics and religious from various parts of the country came to pay him the last sad honors; the widows and the orphans, persons of every condition in life, and numerous organized societies, unite

in the procession that followed the body of the deceased Prelate through the thronged streets of Baltimore; the very house-tops are said to have been crowded with earnest and respectful spectators of the passing *cortège*.

The estimation in which the good and great departed were held by their contemporaries, is one of the best evidences of their exalted virtues, and of the services and blessings which they bestowed upon society. It is with this view that the following articles, published at the time of his death, and sincerely expressive of the grief of the Church at the loss of such a Prelate, and of the people at the loss of such a pastor, are reproduced from the publications of that day. A character which elicited such sentiments, and which inspired the pen of the chronicler and the muse of the poet with such enthusiasm, must have been such as is rarely seen among men, and such as, when produced on earth, give evidence of the sanctity of the Church which is able to exhibit such fruits.

“Before the offering was laid on the altar, a voice broke from the ebon-mantled chair, from which the divine commands are proclaimed to the faithful; and, in the words of St. Matthew, asked, ‘*Who, think you, is the servant, faithful and wise, whom his Lord hath appointed to take charge of his family?*’ The Most Reverend Ambrose Maréchal, Archbishop of Baltimore, and administrator of the diocese of Richmond.

“*Blessed be that servant.* Sighs, tears, smothered sobs, the flutter of disconsolate hearts, told the widowhood of our Church. The harp was on the willows of our streams. Joy was found in grief, when the long chain of virtue, usefulness, piety, religion, apostolical zeal, wisdom matured, prudence ever wakeful, con-

summate knowledge, were seen linked for the peace of saddened hearts. There lay the reverend Father of God's people, once so amiable, so mild, so compassionate, so tender-hearted, so dignified, so learned, so sincerely beloved by all. There he lay, now chilled by the icy hand of death. There he lay; whose soul was an open repertory of charity, cheerfulness, urbanity, consolation to the afflicted, light to the perplexed in any maze whatever. There he lay, in spite of all that grandeur of soul, soon to be stript even of the sullen weeds of death, and to descend to the darkling, lonely, subterranean cell, and sleep in dust, by the side of the venerable John, patriarch of the American Catholic Church. Eternal peace receive him! *Who was more truly honored in the midst of the people, when he came forth into the sanctuary? He was as the morning star in the midst of a cloud; as a moon at the full; as the sun shining in the temple of the Most High; as the rainbow giving light in the bright clouds; as the flower of roses in the spring of the year; as lilies by rivers of water; as the frankincense tree in the summer; as fire and incense in the censer; as a vessel of gold set with precious stones; as a fair olive-tree budding forth fruits; as a cypress, which groweth up to the clouds of heaven. When he put on the robe of honor, and was clothed with the perfection of honor—when he went up to the holy altar, he made the garment of holiness honorable. He stood by the altar compassed with his brethren round about, as a young cedar on Libanus, and as palm-trees compassed they him about.* The ritual service for the funeral obsequies of Archbishops was performed. The body was borne to the vault and enclosed, all retired in silence. Be his virtues the balm of our memory, the

delightful theme of our conversations; our conduct through life the counterpart of such a model."\*

"Why droops in grief thy pensive head,  
Solyma's mourning child?  
Why is thy hair dishevell'd spread?  
Why wander'st wan and wild?  
Art thou in widow's weeds arrayed?  
Or is thy grief the same  
That on the childless Rachel prey'd?  
Oh! give thy grief a name.  
Alas! good Ambrose is no more:  
The pastor, father, friend;  
Then well may Sion's child deplore  
Poor mortal's hurried end.  
When Fate has touched the slender thread  
That binds us to this clay,  
We soon are numbered with the dead,  
No tears can cause our stay!  
Oft, in the midst of life and light  
Death makes his victim's tomb,—  
Sol rises oft in glory bright,  
But sets in mist and gloom!  
Then let thy tears, thou mourner, flow  
For him who well may claim  
The tribute of our tears and woe,  
To embalm his much-loved name.  
His spirit pure has soar'd on high,  
To mingle with the Just;  
But here the mortal part must be,  
And pass to native dust."†

"In delineating the character of this eminent Prelate, it would scarcely be possible to represent it in too favorable a light. With talents of a superior order and acquirements of almost boundless extent, he united all those

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\* *Catholic Miscellany*, February 16, 1828.

† *Id.*, March 15, 1828.



amiable and engaging qualities which form the charm of social intercourse. Always prepared for the discussion of those topics that were advanced in his presence, he never dismissed them without imparting clearer views to the minds of his hearers. Besides thorough acquaintance with the ecclesiastical sciences, his mind was stored with an extensive knowledge of philosophy, history, and general literature. He had, likewise, made a profound study of several branches of mathematics, and has left a number of valuable manuscripts on those abstruse subjects. Yet, with all those splendid qualifications, what modesty and what simplicity! His character moulded itself to every species of society. In the company of the learned, exhaustless treasures flowed spontaneously from his richly-stored memory; while the cordiality of his conversation never gave the uneducated occasion to feel their inferiority. Everywhere he was distinguished by the same ease, the same dignity, the same episcopal decorum.

“His character appears to still greater advantage when we advert to that tender and enlightened piety which constituted the principle of all his actions. His soul seemed to have been formed for virtue. He viewed all the events of human life through the medium of religion. Hence that perfect indifference to the things that engage the most ardent pursuit of earthly interest and ambition. Hence that liberality that shared so largely a limited subsistence with the victims of poverty and misfortune. Hence that paternal disposition, that benignity of manner, by which he strove to win the hearts of those who had been committed to his charge, and to gain them all to Christ. Hence, in a word, that constant fidelity *in feeding the flock of God* \* \* in

*taking care of it, not by constraint, but willingly, according to God, neither for the sake of filthy lucre, but voluntarily; neither as domineering over the clergy, but being made a pattern of the flock from the heart; wherefore he hoped that when the Prince of Pastors would appear, he should receive a never-fading crown of glory! (1 Peter, c. v.)"\**

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*\* Catholic Almanac, 1836.*

## RIGHT REV. JOHN BAPTIST DAVID, D.D.,

*Coadjutor Bishop of Bardstown, Ky., A.D. 1819.\**

JOHN BAPTIST MARIA DAVID was born in 1761, in a small town on the Loire, in France, between the cities of Nantes and Angers. The truly religious and Catholic character of the French people at this period, more especially away from the large cities, and beyond the influences of the infidel schools, strikes us the more forcibly in contrast with the irreligious and depraved period which so soon followed. The parents of Bishop David belonged to that pious and pure-minded portion of the French population which afforded so many instances of heroism during the French Revolution. The duty of parents to their children seemed to have been a well-taught lesson in that age and country. Possessed of a competency without affluence, these good parents were most solicitous to give a proper education to their children, and spared no pains or expense in accomplishing this important object. John Baptist gave early evidence of his correspondence with their wishes. At the age of seven years he was placed under the care of an uncle, a pious priest, who instructed him in the Latin and French languages, and in music, for which he had a fondness. He was enrolled as one of the *enfants de chœur*, or boys who served at the altar and sang in the choir. Thus breathing from childhood the atmosphere of the sanctuary, he grew up in piety and goodness. At the age of fourteen his parents

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\* Authorities : Archbishop Spalding's *Sketches of Kentucky*, and *Life of Bishop Flaget* ; *Life of Mrs. Seton*, by Rev. C. I. White, D.D., etc., etc.

sent him to the College of the Oratorians, near by, where his attention to study, his solid talents, piety, and manliness of character, won for him the esteem of his teachers and the friendship of his companions.

His desires from an early age inclined him to the sanctuary, and now his wish to devote himself to the service of God and his neighbor became so ardent that his parents, only too proud to have their name and family linked with the sacred office, sent him to the Diocesan Seminary of Nantes, where he made great progress in theology and other sacred studies. In 1778, in his eighteenth year, he received ecclesiastical tonsure, and two years later minor orders, from the hands of the Bishop of Angers. In the mean time, he won with distinction the degrees of Bachelor and Master of Arts. In his twenty-second year he received the holy order of subdeaconship, and regarded himself henceforth as wholly dedicated to the service of God. Yielding to the solicitations of one of the leading families of Nantes, and the advice of his superiors, he undertook the instruction, for several years, of the children of this family. He was quite young himself, and while thus conferring the greatest of blessings to youth, a Christian education, <sup>up</sup>on others, he matured his own character by study and experience. So grateful were his young friends and pupils to him for his kind services, that nearly sixty years afterwards, when Bishop Flaget was in France, one of them came to inquire most earnestly of that Prelate about his old preceptor. Mr. David was ordained deacon in 1783, and shortly afterwards, having determined to join the congregation of St. Sulpice, he went to Paris and remained two years in retirement, prayer, and study at Issy. His life as a seminarian was marked by

exemplary virtues, great punctuality in duty, observance of the rule, and evident aptitude for his chosen vocation. He was raised to the holy priesthood, September 24, 1785. Early in 1786 he was sent by his superiors to the Theological Seminary of the Sulpitians, at Angers, where he remained four years as Professor of Philosophy, Theology, and Holy Scriptures. In these great moral and sacred studies, he taught not only by learned precept, but still more by the example of a pure and holy life.

While thus engaged, the horrors of the Revolution broke upon his beloved country, and the institutions of St. Sulpice, like everything else that was venerable and good, were broken up and the professors hunted down. Mr. David took shelter in a private family devoted to the cause of religion and the Church, where he spent his hours in study and prayer, hoping that the storm would pass. But the fury of the scourge increased; his discovery would be speedy and certain death to himself and his generous protectors; he longed, too, for more active and useful labors, and finally resolved, with the advice of his superiors, to devote himself to the American mission. In 1792 he accordingly embarked for the United States, in company with the Rev. Messrs. Flaget and Badin, future ornaments, like himself, of the American Church. During the voyage he applied himself so industriously to the study of English, that he had overcome its principal difficulties when it terminated. "This is but one of a long chain of facts," says Archbishop Spalding, "which prove that he made it an invariable rule never to be idle, and never to lose a moment of his precious time." He afterwards so thoroughly mastered the language, that no one could detect in his speech the least

foreign accent, a striking proof of the earnestness with which he dedicated himself to the missions of this country.

It was not long after his arrival at Baltimore, that Bishop Carroll found him able to go on the mission, and sent him to attend several Catholic congregations in the lower counties of Maryland. His first sermon was not only well understood, but produced great effect amongst his hearers. He had an ample field before him in the three congregations which he attended, for piety had grown cold and practice negligent among the descendants of the old Catholic pilgrims of Maryland. He labored zealously and successfully for the revival of religion among them. He commenced regular courses of instruction in the form of Spiritual Retreats, and was the first clergyman in the United States who resorted to this salutary method of "renewing the hearts of the faithful." He gave four retreats a year to each of his congregations: the first was for the benefit of the married men; the second for that of the married women; the third and fourth for that of the boys and girls; to each of which classes he gave separate sets of instructions, suitable to their respective conditions and capacities. These retreats were a great success; few attended at first; but to these few he preached with as much earnestness and zeal as if they were many, esteeming a benefit to one soul worthy of the best efforts of the minister of God. Those who heard him reported their impressions to those who held back, and soon his retreats were attended by the entire congregations. His discourses were plain in style, but thorough in their matter and earnest in their spirit, and afford a proof that eloquence is not essential for reaching the hearts of men,

provided the heart of the speaker is in his work, and industry and zeal combine with wisdom, charity, and love

"Great were the effects," says the same venerable author already quoted,\* "and most abundant the fruits, of M. David's labors on the missions of Maryland. On his arrival among them, he found his congregations cold, and neglectful of their religious duties; he left them fervent and exemplary. Piety everywhere revived; the children and servants made their first communion; the older members of the congregations became regular communicants. Few that were instructed by him could soon forget their duty; so great was the impression he left, and so thorough was the course of instruction he gave. To the portion of Maryland in which he thus signalized his zeal he bequeathed a rich and abundant legacy of spiritual blessings, which was destined to descend from generation to generation; and the good people of those parts still exhibit traces of this zeal, and still pronounce his name with reverence and gratitude."

In 1804 Bishop Carroll recalled him from the mission, to supply an indispensable demand at Georgetown College, where he ably and zealously discharged the duties of Professor for two years. In 1806 the Order of St. Sulpice at Baltimore, of which society he had become a member in France, expressed a desire to secure his valuable services at their Theological Seminary and College of St. Mary's in that city. He obeyed the call of his community, and repaired to the assistance of his brethren. For five years he continued his useful occupations in connection with these institutions, and in various offices contributed greatly to their prosperity and reputation. While thus engaged he was appointed,

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\* *Sketches of Kentucky*, p. 220.

on the resignation of Rev. Mr. Dubourg, to the important and responsible office of Ecclesiastical Superior of the Sisters of Charity. The following extract from his letter to Mother Seton, in 1809, on the occasion of the death of her sister, Harriet Seton, is an appropriate evidence of his friendship for that eminent lady and her community, and of his forcible manner in giving advice and consolation: "Crosses, privations, and afflictions," he writes to Mother Seton in her bereavement, "seem to be the lot which our blessed Lord has apportioned for your soul. Courage, my dear Mother! these are the precious jewels with which the Divine Spouse is pleased to adorn his bride. They are the most valuable earnest of his love and sweet pledges of his future liberalities. Our dear Harriet is not dead, but lives to her God. In lamenting her loss for us, I cannot forbear looking upon her death as a happy event for herself. From what storms and dangers is she not delivered! Perhaps God foresaw that, if she had lived, the persecutions and allurements of a wicked world would have shaken her constancy, and caused her to forsake her good resolutions. Let us adore the unsearchable, but always wise and merciful, ways of Providence; and let us more than ever convince ourselves that Jesus wishes to be the sole possessor of our hearts, and would have His spouses, above all others, to abandon themselves with perfect resignation into His hands, casting away all anxious cares, leaving entirely to Him the choice of the good or evils that are to befall them, with a total abnegation of their own interest and a full reliance on the care of His providence, having no other thought, in troublesome and painful encounters, than to submit lovingly to whatever God will be pleased to ordain. The soul, in this



state of resignation, fears neither sickness nor poverty, desires neither health nor riches, but simply applies to the service of her Master, according to the word of our Lord to a beloved spouse of His: 'Take care of Me, and I will of thee.' How precious are the fruits of this resignation! It makes the soul the dwelling of peace, joy, and liberty, which are the true fruits of the Divine Spirit."\* His relations as Spiritual Director to the Sisters of Charity were those of a true father to his children; his counsel and advice were of invaluable service to them. The virtues he most inculcated were simplicity and obedience; virtues, for which he was himself distinguished. He told them that "obedience is better than sacrifice;" that "the true spirit of religion is the spirit of infancy, which knows no disguise." The second retreat of the community, which commenced October 8, 1810, was conducted by him. It was regarded as a great loss to the good Sisters when his services were transferred to another field.

In 1810 Bishop Flaget passed through Baltimore on his way to his new diocese of Bardstown, Kentucky. Father David, though more than fifty years old, and with health impaired by his labors, had volunteered to accompany his venerable friend to the West, to share his toils, hardships, and privations. Both Bishop Flaget and Mr. Emery, the Superior General of the Sulpitians, approved of this plan, and the latter had designated Father David as Superior of the new theological seminary to be commenced at Bardstown. "And he could not have chosen a more suitable person," says Archbishop Spalding,† "than the Rev. M. David, for carrying this excel-

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\* *Life of Mrs. Seton*, by Rev. C. I. White, D.D.

† *Life of Bishop Flaget*, by Archbishop Spalding.

lent plan into execution. Reared in seminaries and colleges from his earliest youth, zealous, laborious, learned, and regular in all his habits, M. David was the very man for founding and conducting with success a theological seminary. For doing this he was, besides, blessed with a peculiar talent, and he entered on the task with all the ardor of his soul. The infant Seminary became the object of all his thoughts—the idol of his heart. The founder of our diocesan Seminary, he became the father of most of the present secular clergy of Kentucky. Long and deeply will they reverence the memory, and with tender love and gratitude will they continue to pronounce the name of Father David.”

The good Bishop, accompanied by Father David, a priest from Canada, a subdeacon and two laymen, candidates for the new Seminary, started westward early in 1811, and Father David wrote of the expedition, “The boat on which we descended the Ohio became the cradle of our Seminary and of the Church of Kentucky.” The new Seminary was a small cabin, in which the seminarians resided, while Father David resided in a small extension of the main cabin. The Seminary was founded at Bardstown, and flourished under Father David’s wise and zealous management; it was afterwards removed to the farm left to Bishop Flaget by Mr. Hamilton. The young seminarians corresponded cordially with Father David’s views, and imbibed his spirit. Their life was one of privation, hardship, and labor, in the midst of which they pursued their theological studies with cheerfulness and zeal. They all united in building Bishop Flaget’s new Church of St. Thomas; making brick, cutting timber, mixing the mortar, and spending their

recreation from study in tilling the soil and in other kinds of manual labor. After several years, they succeeded in building a Seminary thirty feet square, in which, besides their own seminarians, they accommodated for a year twelve ecclesiastics of the diocese of New Orleans then waiting for the arrival of Bishop Dubourg, who was expected with twenty-three other companions. "These," says Father David, "will be lodged with difficulty; but our hearts will dilate with joy; and these good missionaries will perform with us an apprenticeship of the apostolic life."

As Superior of the Seminary Father David was a rigid disciplinarian, but he was the first to practice discipline himself. Master of the interior life, he led his seminarians to aspire to Christian perfection. He was indefatigable in his teachings and labors. He also set them the example of every virtue, but especially of humility, in acknowledging his faults in public with tears, and begging pardon of those he might have offended. Not content with the labors of the Seminary, he extended his zeal to the people of the neighboring country. He was for several years pastor of St. Thomas', and attended several neighboring stations on Thursdays. Constant labor was his delight. His frankness made him peculiarly acceptable among the people of Kentucky, themselves a candid and sincere people, and enabled him to accomplish much good among them.

Father David was also the founder of the Sisters of Charity in Kentucky; he located them at first in a log-house, which was afterwards extended by the addition of a log wing built by the seminarians for the Sisters. He organized their community, gave them retreats, prepared their rules, and acted by the appointment of Bishop

Flaget, as their spiritual director. The Sisters of Charity are greatly indebted to him for his labors in behalf of their infant establishment, for promoting its growth and maturity, and for their subsequent and present prosperity and success.

During the vacancy of the See of Philadelphia, caused by the death of Bishop Egan, Father David was proposed and nominated to Rome as Bishop of that diocese; but his humility would not allow him to accept, and he wrote to the Propaganda, begging them not to think of him. But his exemption from the episcopal dignity and responsibility was not of long duration. In 1818 Bishop Flaget's Cathedral at Bardstown was in progress, and he became desirous of removing his residence thither; but he was also desirous of being surrounded by his seminarians, whom he greatly loved. Father David, in compliance with his wishes, took up his residence at Bardstown with the seminarians. Bishop Flaget, weighed down by his labors and many solitudes, and being frequently absent from his episcopal city, while visiting his diocese, petitioned the Holy See, in 1817, to appoint his bosom friend and intimate associate, Father David, to be his coadjutor in the episcopacy. Though several years older than the Bishop, Father David was now in robust health, active and laborious. The request of the Bishop was readily granted; but Father David was reluctant to accept the proffered honor. Obedience, however, had been his great precept to others, and he finally yielded to the wishes of his two superiors, the Holy Father and Bishop Flaget. But such was his holy poverty, true successor of the Apostles, that he had not the necessary means to prepare for his consecration, which was thus delayed for two years. He was conse-

crated by Bishop Flaget in his new Cathedral, in the presence of a vast assembly, on the feast of the Assumption, 1819, as *Bishop of Mauricastro in partibus*; two of the oldest clergymen of the diocese assisting, in consequence of the inability to secure the attendance of two other Bishops. After his consecration his life was simple, humble, and laborious as before. His labors in the Seminary continued unabated, and he associated with his seminarians as their father, and shared with them his recreations, his table, and all he had. His early fondness for music still remained, and he spared no pains in forming the Cathedral choir, was a rigid adherent of the old Gregorian Chant, upon which he would allow no innovations, and for many years he supplied the place of organist and leader of the choir himself. He was for many years after his consecration Chief Pastor of the Cathedral, and in this position performed all the labor of missionary priest. He attended to sick calls, preached, and heard confessions, and was so scrupulous of his time, that he was never known to lose a moment. It was in the confessional that he was most impressive, and, though a good preacher and admirable teacher, he was pre-eminent as a confessor. At the same time, he discharged the varied duties of Coadjutor Bishop and Superior of the Seminary and of the Sisters of Charity. After devoting himself for sixteen years to the Seminary, he was finally compelled, by his many occupations, and advancing years, to resign that charge into younger hands. Not long after his consecration he was so situated as to be compelled to defend Catholic doctrines in a public oral discussion at the Court House against the attacks of a Presbyterian minister named Hall. He was averse to public oral discussions, but the interests of re

ligion required it, and he is said to have conducted his part of the discussion in so calm, dignified, and convincing a manner, as to be ever afterwards exempt from similar challenges. In 1823 the College of Bardstown was unanimously raised by the Legislature of Kentucky to the rank of an University, and Bishop David was its President. He wrote and published several learned and powerful defences of Catholic doctrines; among which was his "*Vindication of the Catholic Doctrine concerning the Use and Veneration of Images, the Honor and Invocation of Saints, and the Keeping and Honoring of their Relics*;" and his celebrated "*Address to his brethren of other professions, On the Rule of Faith*." He also wrote for the Catholic press, and published several translations from the French.

He spent over twenty years in the episcopacy, and throughout all that time, as when a priest, he was untiring, zealous, and devout; humble, simple, and frank; vigilant, courageous, and energetic. His labors and example had a great influence in introducing and extending religion in Kentucky; and the priests whom he trained for the sacred offices have proved themselves amongst the most learned, zealous, and laborious of the country. His death, in his eighty-first year, the fifty-sixth of his priesthood, and twenty-second of his episcopacy, occurred July 12, 1841. It was in keeping with his life: calm, resigned, devout, and hopeful; supported by his unswerving love of his Creator.

"Gifted in an eminent degree with the spirit of prayer, he was always united with God in all his actions. He labored not for men, but God; not for earth, but for heaven. His ambition aspired to a heavenly crown of unfading glory; he spurned all else." \*

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\* *Sketches of Kentucky*, by Archbishop Spalding.

## RIGHT REV. PATRICK KELLY, D.D.,

*First Bishop of Richmond, A.D. 1820.\**

BISHOP KELLY was a native of Ireland. He was for many years Professor, and at the time of his appointment as Bishop, President of Birchfield College, near Kilkenny. In 1820 the Catholics of Norfolk, Virginia, and those of Charleston, South Carolina, petitioned the Holy See for the erection of Episcopal Sees in those States. By Apostolic letters, bearing date July 11, 1820, the Holy See erected Virginia into a diocese, with its See at Richmond, and appointed Dr. Kelly its first Bishop. He was consecrated in the parish chapel of St. Mary, Kilkenny, in the diocese of Ossory, August 24, the feast of St. Bartholomew, by the Most Rev. Dr. Troy, Archbishop of Dublin, assisted by Right Rev. Dr. Murray, Coadjutor of Dublin, and the Right Rev. Dr. Marum, Bishop of Ossory. He was present afterwards as one of the assistant Prelates, at the consecration of Bishop England, of Charleston. He arrived at Norfolk, where he designed to reside in consequence of the greater number of Catholics there, on January 19, 1821, and on the following Sunday published his authority in the usual manner.

There was one church at Norfolk, built about the year 1809. This was the first Cathedral of Virginia. There were six other churches in the diocese; one at each of the following places, viz.: Portsmouth, Richmond, Mar-

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\* Authorities: *Catholic Almanacs*, 1822 and 1839; De Courcy and Shea's *Catholic Church in the United States* · *Catholic Miscellany*, Vol. 3, etc., etc.

tinsburgh, Winchester, Bath, and Shepherdstown; the last four were attended by clergymen from Maryland; but Bishop Kelly earnestly endeavored to provide for them a resident pastor located at Winchester.

There was not a Catholic school in the diocese, though many of the teachers in the State were Catholics. Such was the poverty of the Bishop, that he was compelled to open a school, conducted by himself, at Norfolk, in order to gain a livelihood.

His labors in the mean time were indefatigable, and he did much for the good of his flock. He performed, in addition to his teaching, all the duties of a missionary. He found himself unable to supply the spiritual wants of his sparse flock in so large a diocese. The great Cumberland Road was then under construction, and quite a number of Catholic laborers were engaged on it. Some more wealthy Catholic Irishmen were attracted thither by probable opportunities of obtaining contracts on the road, and settled in Wheeling, through which the road passed. So wild and unimproved was the country at that time, that these Catholics did not even know to what quarter to apply for spiritual aid, until directed to Bishop Kelly, who made every effort to supply their wants. The Rev. Mr. O'Brien, then stationed at Pittsburgh, was the first priest, who occasionally visited Wheeling, and after his removal to Kentucky, Bishop Kelly gave the necessary authority to the Rev. Mr. Maguire to erect a church at Wheeling, where the Catholics, though few, were very zealous. In the eastern part of the State little was to be done, in consequence of the fewness of Catholics, and the field seemed not ready for cultivation. The Holy See, in consequence of Bishop Kelly's declining health and great merits,



translated him to his native country, and to the Episcopal See of Waterford and Lismore, whither he returned in July, 1822. The See of Richmond, Virginia, was placed under the administration of Archbishop Maréchal, who always regarded this dismemberment of his diocese as premature. Bishop Kelly administered the diocese of Waterford and Lismore for seven years with ability and zeal, and was venerated as a holy Bishop. He died October 8, 1829.

## RIGHT REV. JOHN ENGLAND, D.D.,

*First Bishop of Charleston, A.D. 1820.\**

BISHOP ENGLAND has been called "the light of the American Hierarchy." His profound learning, vigor of thought, energy of action, irresistible eloquence, religious zeal and fervor, talents for administration, and enlightened enterprise, made his influence and usefulness in ecclesiastical affairs very great. He was also distinguished for the dazzling qualities of mind and heart that make up the citizen and the patriot. Had his lot been cast among the first ages of Christianity, or in the Ages of Faith, or in the times of the so-called Reformation, he would have ranked among the foremost men and heroes of heroic times.

John England was born at Cork, Ireland, September 23, 1786. His boyhood was in the days of his country's trial and persecution; and the wrongs he saw and suffered made a lasting impression upon his mind and character, and influenced greatly the conduct of his entire life. His parents were respectable people, possessed of a worldly competency, and belonged to the great mass of the Irish Catholics who suffered so severely at the hands of England, in their faith, goods, liberty, peace, and political rights. His grandfather was among those who went to prison for his faith and his honor; and as the patriot entered his cell, his wife, stripped of the last remnant of land and goods, and carried in her last illness

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\* Authorities: *Memoir of Bishop England*, by Wm. George Read, and other notices, published in the Bishop's Works; *Catholic Magazines* and *Metropolitans*, etc. etc.

under the roof of a kind neighbor, died, and was buried by strangers. Their oldest son, then in his seventeenth year, became a parent to his four brothers and sisters, whom he supported by teaching school. But it was then unlawful for a "Papist" to teach even the neutral science of geometry, though his generous efforts were designed to relieve his father and little brothers and sisters. There were not wanting informers to prompt the government; he was, however, in consequence of his youth, allowed an opportunity of extricating himself from the punishment denounced against his offence, which was transportation, by swearing before the Protestant Bishop that he did not believe in the doctrines of Transubstantiation, Penance, and the Invocation of Saints. But to him death would have been preferable to perjury. He succeeded in making his escape to the mountains, where the charity of those whose children he instructed stealthily enabled him to subsist. After a year he secretly returned to the city, gradually got into employment as a land surveyor, supported his family of father, brothers, and sisters, and finally succeeded in releasing his father from an imprisonment which had lasted four years. The American Declaration of Independence, and the success which attended the efforts of the American patriots, tended to mitigate somewhat the cruelty of England to Ireland, and this young patriot son succeeded in building up a home, a family, and a competency.

John England was the eldest son of such a father, and inherited, in a great degree, his parent's faith, fidelity, and courage. The school of persecution, in which they were nurtured, directed the hearts of Mr. England's children to lofty and holy aspirations; for his own family

contributed two priests and one religious to the Church. Young England was trained up by his parents in the most tender piety. When they approached the sacred tribunal of penance, they were accompanied by their little children, and after these had made their first communion, they all regularly knelt and received together "the bread of angels." In the afflicted condition of his country at that time, young John England had to attend the school of a Protestant teacher: it was a choice between this and no school at all. Here his young soul was subjected to persecution for his faith; for the bigoted teacher used to apply to him, publicly before the whole school, the insulting but truly glorious title of "*the little Papist*," and thus expose him to the contempt of his associates. With his natural loftiness of character, it was difficult for the young Catholic to bear these insults; but he proved then, as he did in his after life, the truth of the inspired maxim, "It is good for a man, when he hath borne the yoke from his youth." Many years afterwards, when a priest, and just as he was entering a church to offer up the holy sacrifice, Mr. England suddenly met this persecutor of his childhood: at once the memory of a long chain of injuries flashed upon him, and the spirit of natural resentment seemed to choke his soul; but he was then a minister of the God of love and charity,—he rushed into the temple, fell upon his knees, and, though the struggle was a hard and bitter one, his prayer triumphed; he ascended the altar with his gift, and was at peace with his neighbor and himself, and with his Creator.

The profession of law was young England's first attempt at practical business life. He entered the office of an eminent barrister, under whom he pursued his

legal studies for two years. The beneficial effects of these studies were ever afterwards apparent in his public life. His practical intuition into human motives and conduct, his ability in administration, his subtle logic, ready wisdom, and close powers of argument, were all greatly traceable to his legal studies. But the designs of Providence, and his own pious inclinations, soon attracted this noble youth to the sanctuary. When once asked by a friend in this country, "how a temperament so ardent, and talents so eminently adapted to civic or military pursuits, could have found their way to the sanctuary?" he answered that, "though she never told him of it till after his ordination, his mother took him to the temple, in his infancy, and offered him to God." As an evidence that God accepted the offering, and prepared the heart of the young Levite, it may be mentioned that it was himself that, in response to his father's solicitude in calling his attention to the subject of choosing a profession, made known first his unalterable purpose of dedicating himself to God. His excellent parents encouraged him in this noble resolution, and soon afterwards, at his own request, and with the approval of his Bishop, he was placed at the Theological College of Carlow. Here his piety grew with his rapid progress in his studies. Professors and companions admired his shining talents, his fine bearing, and his sincere devotion. In after life, he often recurred with gratitude to his professors at Carlow, and especially commended their wisdom in instilling so deeply into the souls of their students a solid and independent spirit of religion, that when they entered the world, and were no longer surrounded and fortified by the presence of preceptors, and the encouragements of sodalities and other pious influences, they could still per-

severe undaunted in the profession and practice of religion. In the second year after his entrance into Carlow, he delivered catechetical instructions in the chapel for the children, but they were so attractive that they soon were attended by throngs of adults from the neighborhood. He also devoted much of his time for recreation to the instruction of the Cork Militia, then stationed at Carlow. In this he met with opposition from some bigots, who procured a court-martial to try those who attended, which resulted in the approval of the ministry of this young apostle. He also left behind him at Carlow enduring monuments of his zeal and benevolence. He there founded an asylum for unprotected females, which afterwards suggested the plan of the Presentation Convent. He also established "schools for the free and correct education of poor boys." So much were his talents appreciated at this early period, before he was formally admitted to the degree of a licentiate in theology, that the Bishop of Carlow employed him in the delivery of moral lectures in his Cathedral during Lent. But the venerable Bishop of Cork, Dr. Moylan, in 1808, recalled him to his own diocese, and appointed the student of theology President of the Diocesan Theological Seminary at Cork. Dr. Moylan had already obtained a dispensation permitting Mr. England to be raised to the priesthood, before attaining the canonical age of twenty-five. On the 9th of October, 1808, he conferred deaconship upon him, and on the following day ordained him a priest. The Bishop announced from the altar that he had appointed Mr. England to lecture in the Cathedral on the Old and New Testament. It was in this position that he matured and perfected that brilliant and irresistible pulpit oratory

which instructed, electrified, and subdued thousands, both in his native and his adopted countries.

He was also appointed chaplain to the prisons of Cork, and in these sad schools "he became intimately versed in the political misery of his countrymen, and the diabolical machinations by which their tyrants tortured, degraded, plundered, and enslaved them." His own generous mind alone remembered, and his own eloquent tongue alone could describe, the scenes of woe and suffering he witnessed in these political prisons. But the relation now of two of these scenes will suffice to recall the good results and efficacy of his ministry. On entering one day a cell on his round of visits, he beheld a fellow-creature raving in despair: he heard the most frightful imprecations, now against himself, now against the treacherous government that had betrayed him; he seemed on the verge of the wildest insanity. The soothing voice of Christian sympathy, so unusual in such places, at first startled and surprised, but having chained his attention, it soothed the troubled spirit, and soon the prisoner was pouring forth his tale of misery to his kind visitor. It was a long and sad story; suffice it to say, he had so long been employed in the secret service of the government, that he became possessed of too many of its dark secrets—he was decoyed, betrayed, imprisoned, and his fate was sealed. Mr. England, with his knowledge of law and clear perception of the case the prisoner related, assured him there was hope of his making a successful defence, and promised to return the following day with counsel to take his case. The government heard of this interview; when the priest and the counsel repaired to the jail the following day, the prisoner had been spirited away. Many years afterwards, when Bishop of Charleston, Dr. Eng-

land heard from the prisoner, who had been sent to a remote part of India, and though he would never see again his native country, his heart had arisen above despair, and he lived in the hope of one day seeing the heavenly country of eternal liberty and unalloyed delight.

On another occasion he visited a noble youth, who was the only support of his widowed mother ; his previous life was blameless, and still more, remarkable for piety: he had been inveigled into robbing a government arsenal of some arms ; it was an act rather of political retaliation, than of robbery ; he was arrested, convicted, and condemned to death. The ministry of Mr. England was offered ; the young man was erroneously led to believe that the forfeit of his life left him the owner of the arms, which were still concealed, and their location made known only to his mother, who also claimed that by the same title he could make them hers. Mr. England, on the other hand, was bound to require the restitution of the arms, as a condition for giving absolution. The prisoner openly avowed to all his determination not to restore them. The ministry of the chaplain was ineffectual, he departed from the prison, and the preparations were made for the execution. At length the day for the execution came, the fatal cord was placed around the neck of the prisoner, who went undaunted to die *like a man* ; he did not then know how impossible it is to die like a man, unless one dies *like a Christian*. Mr. England, who knew well how to adopt means suited to each occasion in life, at that moment stood before the prisoner, his eye penetrating the soul and his voice striking terror, he said, " Stop, sir ! you shall not go to hell for half an hour yet ! " " How could you speak so to a dying man ? " said the prisoner. " You know," said the priest,



"I speak the truth, and that I should not do my duty if I did not." The brave heart was moved, and the strong will was bended—the veil of the confessional now dropped between the world and the priest with his penitent—all that we know is that the victim came forth from that tribunal a penitent, and died *like a Christian*.

Mr. England's personal knowledge and association with the wrongs of his countrymen made him a patriot, not only in sentiment, but in act and deed. He saw in those wrongs a persecution against religion and the Church, and hence it was that he was forced to become a defender and protector of his persecuted country and Church. Those who might feel disposed to censure his course in this respect, and to regard it as an unbecoming meddling of the priest with politics, will find an ample answer and defence to their censure in the circumstances and motives alluded to above. It was with this motive that, against the advice of his friends, he purchased and became the editor of the "*Cork Mercantile Chronicle*," the failing organ of the liberal party, and with this weapon, opposed the subsidizing of the Irish clergy by the British Government, until the odious measure was defeated; it was with this motive that he used his paper to correct the mistaken views of the liberal party itself, which had become tainted with the errors of the French Revolution, and at the same time to expose and denounce the horrible state of the Irish prisons and the savage treatment of the unfortunate transports. In this last service to his country, "He gave to the world the truth," says one of his biographers,\* "and nothing but the truth, and for this he was mulcted for a libel in the round sum of

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\* *Memoir of Bishop England*, by Wm. George Read, Esq.

five hundred pounds sterling. But *gold and silver he had none*; the cell in which his grandfather had been incarcerated for teaching the elements of Euclid must be the priest's state-room until the fine shall have been paid." It was with the above motives that he exerted himself, and to this end accepted the position of chairman to manage the election on the part of the liberals, to procure the registry of the liberal voters, the suppression of bribery, and the independence of the ballot-box.

Mr. England was on intimate terms with the illustrious O'Connell; Ireland may well be proud of her great peaceful "Agitator," and of her Patriot Priest. It is related that on one occasion, during the absence of the reverend editor of the *Chronicle*, Mr. O'Connell went with the freedom of friendship into the editorial office and wrote a scorching article. The government resented the offence; the only person in the office who could identify Mr. O'Connell's handwriting was a Protestant journeyman, but the government found him "true as steel" to the secrets of the establishment; the law held the editor responsible in the absence of proof as to the real author, but, by a providential slip, the license had expired the day before the article appeared, and was not renewed until the day after, so the editor escaped; in this quandary the Protestant journeyman was arrested and thrown in prison. During his imprisonment his family were supported by the liberals, until they, catching a hint that the prisoner was only detained in order thus to exhaust their scanty means, cut off the supplies to the man's family; and immediately the prisoner was released.

While Catholic Emancipation in Ireland was chiefly accomplished by Mr. O'Connell's eloquent voice, the

same cause was greatly promoted by Dr. England's powerful pen.

But his civil occupations were the mere pastimes for the hours he could spare from his more sacred duties. The former never interfered with the latter. In 1812, Dr. Moylan appointed Mr. England President of the Diocesan Seminary of St. Mary, designed for the collegiate and theological course of young candidates for the holy ministry. In 1813 he performed the principal part of the ministerial functions growing out of the Jubilee granted by the Holy Father to the Catholics of Cork, on the completion of their new cathedral. On one occasion he was, by an apparently miraculous interposition, saved from death in a violent snow-storm, which he attempted to breast in his anxiety to press forward to the post where duty called him. The venerable and excellent Bishop Moylan was exceedingly attached to Mr. England, and resisted the most strenuous and repeated efforts made to secure his services in other fields. Even to Mr. England's intimations that he wished to be sent to a more active and useful post of duty, the good Bishop always replied that he could never consent to part with him. In 1815 Mr. England sustained the loss of this venerable and saintly friend, who, ripe in years and merits, went to his eternal reward.

On the death of Bishop Moylan, the Right Rev. Dr. Murphy succeeded as Bishop of Cork. This Prelate appointed Dr. England, in 1817, parish priest of the parish of Bandon, the seat of such bitter prejudice and bigotry, that by an inscription over its entrance, "The Turk, the Atheist, and the Jew" were welcomed, but "the Papist" was warned to keep away. Mr. England entered there a "Papist," it is true, but also as a minister of peace.

While he announced the truths of Catholicity with his matchless eloquence, his conciliating manner, high Christian charity, and manly frankness, united men of every shade of opinion, and won for himself universal confidence and respect. An occurrence on this mission will illustrate his characteristic and courageous devotion to duty. He was summoned in the dead hour of night to a distant sick call, through a dangerous country, and in a most bigoted neighborhood. Though he suspected evil, he obeyed the call of duty; arrived safely by a circuitous route at the bedside of the dying penitent, and in the midst of danger and hostility from the family, conferred all the last consolations of religion, and cheered the parting soul onward to the portals of the heavenly paradise. He saw at once the plan by which he was to be murdered. Following the same faithful guidance, he gained the highroad at a point beyond the hiding-place of the concealed conspirators, and, as he pressed forward with undaunted cheerfulness, he "gave them the good-morrow, as the dawn was breaking, with that cheering glee and merry triumph that few but an Irishman can feel in the very presence of his intended assassins." His mission at Bandon was productive of the happiest results, for we are told that "six years' incessant labor, his benevolence, his great powers of mind, his liberality, and peculiarly happy manner of explaining the principles of his religion, enabled the young priest to remove the existing prejudices, and bring together in a social band of brotherhood the Catholics and Protestants of the town and district of Bandon."

Dr. England's name had already been mentioned by some of the Irish Bishops in connection with the episcopal dignity. While he did not shrink from a position

so becoming to his talents and usefulness, he declared that he would never wear a mitre in any country that was subject to the British flag. The American Union had in the mean time been expanding into a great and powerful Republic, and the Church in America had more than kept pace with the country: there many of his countrymen had found refuge from British oppression, and the British flag was never to float over its vast expanse again. In the multiplication of episcopal sees in the United States that of Charleston was now created, and Dr. England was nominated and appointed its first Bishop. He had previously, at Carlow, made a private consecration of himself to the Almighty for a foreign mission, under the patronage of the Blessed Virgin Mary. He accepted the appointment, and thenceforth all his thoughts, all his affections, seemed to centre in America. So thoroughly American did his feelings from that moment become, that the usual oath of allegiance administered at their consecration to Bishops who were British subjects was positively declined by him. He intended as an American Prelate to become an American citizen as soon as the laws would permit, and regarded the oath as repugnant to the new allegiance of his choice. The consecrating Bishop at first hesitated about omitting this customary ceremony, but finding the Bishop elect determined to seek consecration elsewhere, before he would yield this point, consented to the omission. Bishop England was consecrated at the parish church of St. Finbar's, in his native city, September 21, 1820, by the Right Rev. Dr. Murphy, Bishop of Cork, assisted by Dr. Marum, Bishop of Ossory, and Dr. Kelly, Bishop of Richmond, Virginia. Accompanied by his youngest sister, who resolved to share his perils and privations, he

embarked from Belfast, and, after a tempestuous and dangerous voyage, arrived at Charleston December 30, 1820.

The new diocese of Charleston embraced the States of North Carolina, South Carolina, and Georgia. These States had been settled by English Protestants, who brought with them the prejudices of their age and country, which were not at all mitigated by the presence of the Huguenots, who were afterwards added to the population of those States. At the time of our Revolution, there were comparatively but few Catholics in the United Colonies, and these had an insufficient ministry. That the people of those States held the usual prejudices of Protestants, we know from the account we have received of the tarring and feathering of two Irish Catholics at Charleston, in 1775, accused of conspiring with the negroes against the liberties of the country. The toleration of the Catholic religion in the neighboring colony of Canada, was one of the charges against George III., and that monarch and his ministers were "shown forth in the same city as under the influence of the Pope and the devil, and in their joint keeping." These impressions concerning Catholics placed, and for some years retained, in the statute books of these States, laws disqualifying Catholics from holding office; but these blots upon our State escutcheons have, with perhaps the only exception of New Hampshire, long since disappeared. The Methodists and Episcopalians were the controlling sects in the Carolinas and Georgia.

The first celebration of the Holy Mass in Charleston was by an Italian priest in 1786, chaplain on a ship bound for South America, which had put into the port for a short time. The few Catholics then resident in Charleston invited this priest to celebrate Mass for them, which

he did at the house of an Irish Catholic, in the presence of a congregation of twelve persons. In a year or two afterwards, an Irish priest named O'Reily, passing through Charleston, on his way to the West Indies for his health, exercised his ministry for their benefit. Shortly afterwards another Irish priest came among them, and in 1789 these good people commenced the work of acquiring a church. They purchased, with the assistance of their fellow-citizens, a dilapidated Methodist meeting-house, which they repaired and fitted up for Divine service. In 1790 the last vestige of discrimination against Catholics was removed from the Constitution of South Carolina, and in 1791 the Catholic Church of Charleston was incorporated by the Legislature. Heretofore these States had been under the jurisdiction of the Vicar Apostolic of the London district. The departure of Mr. Keeting for Philadelphia left this little but devoted flock again without a pastor. On the assumption of jurisdiction by Bishop Carroll, the Catholics of Charleston addressed their congratulations and petitions to their Prelate, who was compelled to defer granting them a priest until he could secure the services of more laborers in his immense diocese, but exhorted them to perseverance and piety. Separated six hundred miles from the nearest priest, this little congregation kept their faith. In 1793, Rev. S. F. O'Gallagher, a native of Dublin, a man of extraordinary eloquence, superior intellect, and cultivated mind, came to Charleston by the authority of Bishop Carroll, and labored to collect together the flock and repair the church. His salary as a teacher in Charleston College relieved the poor Catholics of his support while he discharged the duties of their pastor. The Catholic congregation of Charleston was somewhat

increased by a few Catholic settlers from Maryland, and some refugees from the massacre of St. Domingo. In time the old frame church was replaced with a brick temple. The Church of Charleston afterwards became distracted with dissensions, which were finally healed by the advent thither of Dr. Fenwick.\* The Rev. Mr. Cloriviere was sent by Archbishop Carroll as pastor at Charleston. He remained till 1819, when Charleston was erected into an Episcopal See. He then returned to the diocese of Baltimore.

It would be difficult to imagine, and yet too extensive a task to portray, the difficulties of Dr. England on his arrival at his see. The Episcopal Church was ancient, highly endowed, and aristocratic; the courtly garments of the royal colonial time still hung around it, and it reposed in the security of its superior wealth, power, and worldly respectability. It was Bishop England's duty to announce to a proud and cultivated community a Church more ancient, more venerable, more magnificent, and more powerful. Hospitable, open-hearted, and refined as were the Carolinians, they were sensitive and traditional. It required such a master-spirit as Bishop England to do his whole duty under such circumstances: and while doing it, offend no one, but rather conciliate all. His success is one of the noblest triumphs of the Church in this Republic. He found on his arrival there were but two churches open, and but two priests in the three States. His people were chiefly poor emigrants from his own country, and ruined refugees from St. Domingo, and servants. In worldly respectability, wealth, and cultivation, they were greatly inferior to the landed

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\* See *infra* the Life of Right Rev. B. J. Fenwick, Bishop of Boston.



gentry and to the refined and cultivated descendants of the cavaliers. Indeed, the Catholic body did not appear to attract any notice; it was only to the eye of faith that the little mustard-seed was visible. The anointed herald of the cross came bravely up to his work; first giving his earnest attention to his own flock, which was not in the best discipline, he was indefatigable in his exertions to arouse them from their lethargy, to re-create in their minds the pure traditions of the Church, to rekindle in their hearts the true fire of religion, and to rehabilitate them as men, citizens, and Christians. No portion of his vast diocese escaped his vigilance, and his visitations to its principal cities commenced almost immediately. Churches began to rise up around him, and the diocese of Charleston began to assume a comely form. A constitution was prepared and adopted by him, and the diocese became incorporated. Wherever he found a few Catholic families in a city or town, he called them together and organized them, and encouraged them to hold together until he could send them a pastor, relying in the mean time upon his own occasional visits among them and those of his assistants. He administered confirmation for the first time in the church at Charleston, and had the gratification of witnessing the rapid increase in the number of communicants. He had ordained two priests in Ireland for the diocese of Charleston, one of whom, Rev. Mr. Corkery, accompanied him over. One of his first steps was to take measures for supplying his diocese with priests. Within the first two years of his episcopacy, the return of Dr. Fenwick to his own society, the untimely death of Mr. Corkery, the departure of Dr. O'Gallagher to a more southern post beyond the diocese, and the departure of other priests, whose services he

had secured, left the Bishop almost alone again in his extensive fold.

With the view of providing a clergy of his own for the diocese, several candidates having applied to him, he opened at Charleston a classical school, in which these candidates for the holy ministry were made teachers, while they pursued their theological studies under the Bishop himself. The school received numerous scholars from the best families of the city, and yielded a sufficient income to support these theological students while preparing for the priesthood. The exercises of the school, and its public exhibitions, gave universal satisfaction to its friends and patrons—the scholars increased to about one hundred and thirty, and the Bishop, encouraged by the bright prospects before him, incurred a heavy liability in securing the services of additional teachers of the highest capacity. At this juncture the pent-up bigotry of the opposing sects burst forth into a storm of opposition against the school, and in general against “the errors and deformities of Popery.” The press and the pulpit rang with the denunciations of fanaticism, and Protestants were told that they were taxing themselves to set up “the Romish Church,” and to educate a Romish clergy. The public assurances of the Bishop that his school was exclusively classical, and that no religious instructions or exercises were introduced or used, had no effect. Protestantism had taken the alarm; the Protestant schools were reopened, the College of Charleston, which had suspended for some time, was revived, and a new impetus given to sectarianism. The Bishop’s school and Seminary, though enfeebled, was not annihilated; it continued to bestow a thorough classical and mathematical education upon the students who resorted to it,

and support the ecclesiastical Seminary. This Seminary trained up an educated and able clergy for the diocese of Charleston, and prepared for the ministry some of the ablest clergymen of other dioceses.

The scarcity of priests rendered the labors of the Bishop and of his clergy very arduous. The Bishop himself had to perform the labors and endure the hardships of a missionary priest. The visits he paid to a small circle of Catholics, and even to a single family, were frequently a hundred miles, and these long journeys were frequently undertaken to baptize, confirm, or administer the sacraments of penance, holy communion, or extreme unction, upon a single individual. When the Bishop arrived at any town or village, he was usually waited upon by a body of the principal citizens, who invited him to preach in public, and procured for him a church, court-house, school-house, or other convenient place. These opportunities were readily embraced by the zealous and indefatigable Prelate, for the purpose of explaining the public service and ceremonies of the Church, defending her tenets against misrepresentation and error, and presenting to the minds of a people who had never heard before, but yet willing to listen to, "the lessons of the eternal Gospel of the Redeemer." It was, however, chiefly among the educated and refined inhabitants of the city of Charleston, that the brilliancy of his eloquence, the persuasion of his arguments, and the thunders of his magnificent oratory awakened at first surprise, then admiration. They crowded around his pulpit, and received with awe the word of God. Rich in every mental and spiritual grace and endowment, this noble and self-sacrificing Prelate presented in his personal conduct, in his labors and privations, and in his holy

poverty, an exact practice of the sacred precepts and counsels of the gospel he announced. Such was his personal poverty that he walked the burning sands and pavements of Charleston with his bare feet to the ground; the upper leather of his shoes only remaining decent, while the soles were worn away.

Bishop England became devotedly attached to the people of the three States composing his diocese; he admired their generosity and hospitality, their liberality, in spite of their education and traditional prejudices, their frank and manly character. They, on the other hand, admired his brilliant qualities, his learning, his earnestness, his sincere devotion to a cause above all human motive, his lofty eloquence, and his public spirit. They were proud to welcome such a man as their fellow-citizen. He fully identified himself with every good and wholesome influence and movement of the community in which he lived. He was the reviver of classical learning in South Carolina. He became an active and invaluable member of the Philosophical Literary Association of Charleston, in which he infused new vigor by his able addresses, his profound scientific attainments, and his thoroughness of research. Witnessing, as he did, the sad effects of duelling, he did not make enemies by intemperate denunciations, but rallied around him, in one common cause, the highest, most spirited and influential gentlemen of the State, in an Anti-Duelling Association, to oppose that fatal and mistaken practice by appeals to reason and true honor. His address against duelling before this association is one of the most masterly and overpowering productions ever penned in any language. At the suggestion of some of the members of Congress from the South he was invited to preach in the Hall of

Representatives at Washington, the first Catholic clergyman that ever occupied that place. A single passage from this noble production will show how winningly he handled Catholic questions before his non-Catholic fellow-citizens:—

“Neither my own feelings, nor my judgment, nor my faith, would dictate to me anything calculated to embitter the feelings of those who differ from me—merely for that difference. My kindest friends; my most intimate acquaintance; those whom I do, and ought to, esteem and respect, are at variance with my creed; yet it does not and shall not destroy our affections. In me it would be ingratitude; for I must avow, and I do it most willingly, that in my journeys through our States, I have been frequently humbled and abashed at the kindness with which I have been treated. I came amongst you a stranger, and I went through your land with many and most serious and unfortunate mistakes, for which you were not blamable, operating to my disadvantage. If a Roman Catholic Bishop was in truth what he is even now generally supposed to be in various parts of this Union, he should not be permitted to reside amongst you; yet was I received into your houses, enrolled in your families, and profited by your kindness: I have frequently put the question to myself, whether, if I had similar impressions regarding you, I could have acted with the like kindness; and I must own, I frequently doubted that I could. It is true, you labored under serious mistakes as to what was my religion, and what were my duties and obligations. But you were not yourselves the cause of those mistakes; nor had you within your reach the means of correcting them. I feel grateful to my friends, who have afforded me this opportunity

of perhaps aiding to do away those impressions ; for our affections will be the more strong as those mistakes will be corrected ; but it must gratify those who, loving the country, behold us spread through it, to be assured that we are not those vile beings that have been painted to their imaginations, and which ought not to be allowed existence in any civilized community."

The address then goes on to give a clear and lucid exposition of what Catholics do in truth hold and practice in relation to those matters which have been the chief subjects of the delusions and prejudices of Protestants against the Church and her followers : and closed with a beautiful appeal to his hearers to cultivate, first, the love of God, and second, the love of their neighbor, and a prayer that our union and harmony here may be the foundation of an everlasting peace hereafter.

The great struggle of Bishop England's life in this country seems to have been to present the Catholic Church, her doctrines and practices, in their true light before the American people. In his effort to do this his labors were indefatigable. His means of accomplishing this end were various and well studied. He endeavored, from his arrival in the country, to identify himself thoroughly with its people, its institutions, its hopes, and its future. He was vigilant and spirited in maintaining and defending the honor and integrity of the country, as he was in upholding the doctrines and practices of the Church. In his oration on the character of Washington, he so thoroughly enters into the sentiments of our people, and participates so unreservedly in the pride felt by the country in the *Pater Patriæ*, that his language would seem to be that of a native of the country. There was no movement for the public good in which he did

not feel an interest, and which he did not, to the extent of his opportunities, endeavor to promote. His admiration for the institutions of the country was sincere and unaffected. Though no one encountered more prejudice and greater difficulties than he did, he, on all occasions, as he did in his address before Congress, endeavored to regard the prejudices and impressions entertained by Protestants against Catholics as errors which had been impressed upon their minds by education and associations, for which they themselves were not responsible. In his writings and public sermons and addresses he traveled over the wide range of history, theology, and the arts, in order to vindicate the spotless spouse of Christ against the calumnies of her enemies. If Catholic citizens and voters were attacked on the score of their fidelity to their country and its institutions, Bishop England's ready pen defended them from the calumny and silenced their accusers. If a Catholic judge or public officer was accused of false swearing or mental reservation, in taking the official oath, he found an irresistible and unanswerable champion in the Bishop of Charleston. He found the Church in the United States comparatively defenceless on his accession to the See of Charleston, but he soon rendered it a dangerous task in her enemies to attack or vilify her; and many who ventured on this mode of warfare were glad to retreat from the field before the crushing weapons of logic, erudition, and eloquence with which he battled for his Church, his creed, and his people.

It was with such motives that he established the *United States Catholic Miscellany* at Charleston, one of the best conducted and most attractive journals in our language. In the midst of his varied and engrossing la-

bors in the sacred ministry, he supplied from his own pen articles of rare learning and ability in every department of human knowledge and literature. His own language, in reference to the objects and ends of the *Miscellany*, explains his mode and purpose in his public discussions:—

“The simple explanation and temperate maintenance of the doctrines of the Roman Catholic Church; in exhibiting which, its conductors are led to hope that many sensible persons will be astonished at finding they have imputed to Catholics doctrines which the Catholic Church has formally condemned, and imagined they were contradicting Catholics when they held Catholic doctrines themselves.” It was chiefly through the columns of the *Miscellany* that Bishop England's writings found their way to the public. Since his death, his works have been collected and published by his excellent successor, Bishop Reynolds, and constitute an invaluable contribution to our Catholic literature.

There was no portion of the American Church in which his influence was not felt. He was consulted by Bishops, priests, and laymen, from every part of the country. At Rome his influence on Church matters in this country was very great. Wherever the Church was afflicted or wounded he left no remedy unapplied or unsuggested which his fruitful mind and judgment could conjecture. His efforts to heal the schism in the Church at Philadelphia were generous and untiring, and although his endeavors, like so many others, proved unavailing, no one could have struggled more than he did to achieve success. In this and in other instances we see that his zeal was not confined to his own diocese. He went frequently, in compliance



with the invitations of the Bishops and clergymen of other States and cities, to herald the truths of Catholicity, to announce the glad tidings of salvation, or to appeal in behalf of the poor and afflicted in his matchless style. The account given of his lectures at Cincinnati, in 1830, will answer as a description of similar efforts of Bishop England in other cities :—

“ In June of this year, a new impulse was given to the inquiry for religious truth, by a course of lectures preached in the Cincinnati Cathedral, by the illustrious John England, Bishop of Charleston. The anxiety to hear this eloquent Prelate, whose fame had everywhere preceded him, was intense, and Protestant vied with Catholic in acknowledging the power of his intellect, the classic flow of his language, his appropriate and commanding gestures, and the burning energy that would arouse a very stoic to enthusiasm, with which he advocated the claims of the Christian religion to the homage of the mind and the affections. They whose tenets most widely differed from those of the learned and apostolic preacher, admitted the masterly manner in which he handled all the great subjects of controversy which he undertook to examine, while Catholics felt, what many an unbiased Protestant mind confessed, that they were borne along by a flood of evidence, which increased as it advanced, in resistless majesty, until it brought them in full view of ‘ the Church of the Living God, the pillar and the ground of truth.’ ”

As the local Prelate of the diocese of Charleston, Bishop England was held in universal veneration and affection for his exalted virtues, his untiring labors for the poor, the sick, the afflicted, and the dying, and for his devotion to his sacred calling. The frequent visita-

tions of pestilential diseases to that southern clime afforded him many opportunities of calling into play those heroic traits of his character. During the desolations of the yellow fever, he was more than ever constant at his post. His friend and biographer\* thus describes him in one of these plagues of the sunny South :—

“I have hitherto dwelt principally on his general relations with society. But he can only be justly appreciated by those who knew him in the pastoral charge. When that frightful scourge, the stranger’s or yellow fever, desolated Charleston, he was ever at his post. This is nothing new or strange to those who know the Catholic priesthood. But when the Protestants of Charleston saw this apostolic man hurrying under the fiery noons of August and September, or the deadly midnight dew, to assist and console the victim of the plague, usually of the humblest and the poorest, they could not but exclaim, in the sincerity of their wonder and admiration, ‘this is Christian charity!’ I am not dealing in imaginary suppositions. I repeat but the language of honored and beloved relatives and friends, who had no acquaintance with him, who never listened to his doctrine, who would as soon have questioned their own personal identity as the infallible truth of the religious tenets in which they had been educated, but who gave the cheerful testimony of honesty and gratitude to virtues which were voiced by the whole community. A near relative of mine, speaking of him to me, said, ‘I met him one forenoon, while the fever was at the highest, brushing along through perhaps the hottest street in the city; when I tell you he was blazing, I do not exaggerate—he was

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\* The late Wm George Read, Esq., of Baltimore.

literally blazing! The fire sparkled from his cheeks and flashed from his eyes! I shook hands with him, and, as we parted, thought to myself, my dear fellow, you will soon have enough of this!' But his work was not yet done. No! for season after season, amid vice, squalidity, and wretchedness, where intemperance, perhaps, kept maudlin watch by the dying and the dead; while the sob of sorrow was broken by the shriek of destitution and despair, there still stood Bishop England, the priest, the father, and the friend—to assure the penitent—to alarm the sinner—to succor and to pity—*baptized again and again*—unto his holy function, *in that frightful black vomit*—the direst symptom of the malady!"

Bishop England's generous heart found in the colored population of his diocese objects of his most paternal care and tenderest solicitude. To instruct them, chiefly in relation to their moral and religious duties and obligations, was a favorite object of his zeal and charity. His own Mass on Sundays at the Cathedral was offered for them, and the Church on that occasion reserved for their exclusive accommodation. He instructed them himself at Mass from that same pulpit that was made famous by his eloquence. He also had a vesper service for their benefit. It sometimes happened that his robust strength was overpowered by his labors and preachings, embracing not unfrequently two sermons on an afternoon. When this was the case, he would occasionally dispense with his sermon on the occasions which were attended by the rich, powerful, and educated, who clustered around his pulpit as "a school of logic and eloquence;" but he never disappointed the humbler and less fortunate servants, who came to learn the simplest truths of duty and religion. So obvious were the good

effects of his ministry amongst them, especially in promoting their conscientious regard for duty and fidelity in their peculiar positions, that many Protestant planters declared their willingness to give him every opportunity and facility in ministering on their plantations in person or by his clergy, to the exclusion of other ministers. So far from taking offence at his open and ardent advocacy of the education of all, not excluding the slaves, they welcomed his ministry and teachings on their extensive estates, to the exclusion even of the ministry and teachings of their own preachers. Bishop England's confessional, which he attended with unwearied patience, was the resort of all classes and conditions, and none were ever dismissed without the healing balm of the sacrament. He possessed the intuitive faculty of understanding at once the cause and seat of spiritual malady, he was profoundly versed in his knowledge of the remedies, and all who came received heavenly blessings and consolations. He was greatly attached to the religiously symbolical and gorgeous ceremonial of the Church, which he did not regard, however, as among the essentials, but as "outworks to be maintained." His rude, weather-boarded Cathedral of St. Finbar displayed in all its detail the grand religious drama of the ecclesiastical year, with its alternate seasons of joy and sorrow, of thanksgiving and penance. The splendor of his eloquence and the sublime earnestness of his character heightened the effect. Protestants crowded there with Catholics; and often when the solemn *tenebræ* were chanted, and the melting, subduing, chastening Passion sermon was preached, they mingled their tears, and no doubt their prayers, too, before the altar of the lamb-sacrifice. A friend of his, who visited him at Christmas,

relates, that he knew him to leave his confessional at nine o'clock at night on Christmas Eve, go into his library and arrange a mattress for his guest, walk to his distant residence, return to arouse his friend in time to attend the midnight Mass, which was such in fact as well as in name, give communion at the six o'clock Mass, and afterwards celebrate High Mass, and preach one of his sublime and characteristic sermons on the Nativity. He won converts to the faith from among the poorest and least instructed, and from among the richest and best educated. Many who heard the surpassing thrill of his eloquence came at once to profess the faith; and with others, who did not yield or who resisted, the word finally germinated, and at the solemn hour of death brought forth fruit of penance, faith, and salvation. His lectures in the various cities of the Union are treasured even now by thousands among the most precious recollections of a lifetime, and produced abundant fruit of conversions and repentance. An instance is related of one who had heard the Bishop preach; many years had intervened, when he was stricken down with the yellow fever in a remote and pestilential district; he sent to Charleston for a physician and for the Bishop. "Of course," said the doctor, "Bishop, it is impossible for you to go. These things are in the line of my professional duty, and though the danger is great, I think physicians sometimes bear a charmed life." The Bishop, though he knew that it was regarded as certain death to venture into the infected region where the sick man lived, simply replied: "The only question is, how are we to go? I have a carriage, but no horses; can you furnish them?" No expostulation could deter him from the errand of mercy, for if the physician of the body could go, how

much greater was the obligation upon the physician of the soul. Starting towards the decline of the day, they passed all night through a country more pestilential than the Pontine marshes. The physician could not save the body, but the Prelate was in time to save the soul on its passage to eternity. Many cases like this could be related of Bishop England; but let this one suffice for many similar ones.

Bishop England held in high esteem the religious Orders of ladies, as ornaments to the Christian Church, and invaluable promoters of religious education. One of his first efforts was to secure for his new diocese such pious assistants in the cause of religion. Turning his attention to the Ursuline Nuns of Cork, he made every effort to secure their services; and, though years intervened before his poverty could provide the means for their accommodation, he finally succeeded; and on the occasion of his visit to Ireland, in 1834, he had the happiness of seeing Mother Mary Charles (Christina Malony), Sister Mary Borgia (M. A. Isabella McCarthy), and Sister Mary Antonia (Mary Hughes), embark for the United States. On the 10th of December, 1834, they entered the Convent prepared for them by the Bishop. Their institutions and schools met with success and acquired a high reputation. Their buildings were unfortunately destroyed by fire during the late civil war, and Congress declined indemnifying them for their losses, on the ground that the conflagration was supposed to have been occasioned, not by the acts of the Federal soldiers, but by fire accidentally communicated to them from the cotton which the Confederates had set on fire.

The Sisters of Our Lady of Mercy were also organized and introduced by Bishop England into his diocese.

Three ladies, natives of Cork, and then residents of Baltimore, the Misses Mary and Honora O'Gorman, and their niece, Miss Teresa Barry, volunteered for the noble work, and were accepted by the Bishop as so many heavenly coadjutors for the salvation of souls. They proceeded to Charleston in 1829, and occupied a rented house near the Cathedral. Their subsequent career of success in the religious instruction of female youth in boarding, day, and free schools, and in founding and conducting orphan asylums in the diocese, form a part of the history of the Church in this country. Their buildings were also burned during the civil war, but as this was occasioned by the bombardment of Charleston by the Federal navy, the Sisters received compensation from the government. The beautiful and eloquent words in which the Bishop announced to his flock their advent to the diocese are too precious a tribute to these and other similar and often despised and calumniated religious Orders of the Catholic Church to be omitted:—

“It is in solitude and by the spirit of prayer that the soul becomes powerful, through the merits of the Saviour, to obtain the mercies of God. When Israel wrestled with the angel that blessed him, it was not before the eyes of the multitude, nor in the midst of the bustle of worldly occupations; when Moses prevailed with the Lord to spare a devoted people, he was alone upon the summit of the mountain; it was in retirement that John the Baptist imbibed that spirit which exhibited him wonderful and useful in Judea. Though public worship be commanded by the Lord, and be profitable as well as necessary for His servants, still He also desires that we should converse with Him in the retirement of the chamber. It is in this retreat that the soul is enabled to con

template the beauties of those religious duties and observances which the carnal man will not understand ; and from the contemplation of our divine institutions the love of their Author naturally arises and devotion to His law and piety towards His person are confirmed. They who are His friends present to Him in the moments of their intercourse not their own wants alone, but they petition for their friends, for their brethren, and even for strangers and enemies. Their aspirations ascend from the midst of that society from which they appear to be estranged, to call down blessings upon a people to whom they seem not to belong ; and the Holy Ghost informs us that those prayers will not be unavailing. Having learned to walk in the paths of virtue, they are zealous to lead others to its practice, soothing them with the words of persuasion, whilst they allure them by their example. They desire to bring little children to the knowledge of Christ, and to guard them against the dangers of the world, by adding to the simple maxims of their faith the solid lessons of prudent experience ; and whilst they imbue their minds with worldly knowledge and train them to persevering industry, they are zealous to furnish them with the protection of a heavenly panoply, and to decorate them with the ornaments of virtue. Their chief delight is to give shelter to the little trembling orphan ; and in the purity and warmth of their affection to cheer the heart that yearns for the Mother, whose absence has been too long protracted, and whose return is sometimes so innocently expected. In addition to these cares, a day may perhaps arrive when they would be found by the couch of the afflicted, smoothing the pillow of disease, lifting the head of the languid, allaying the thirst of fever, banishing the spectres which



affright the distempered imagination, diffusing fragrant coolness through the chamber of pestilence, and encouraging with well-founded hopes of glory beyond the grave those whom heaven forbids them to restore in renovated health to their families. Such are the objects to which this Sisterhood would devote itself."\*

The following passage from a biography of Bishop England, by one of his most devoted friends,† will show the power of his eloquence and the unflinching courage of his zeal:—

"Bishop England's influence, where he could gain a candid hearing, was irresistible. An illiberal majority was once organized in the lower house of the Legislature of South Carolina, to refuse a charter of incorporation to a Community of Nuns, whose invaluable services he was desirous to secure for the education of the female portion of his flock at Charleston. These were a branch of that same admirable Order whose convent had been pillaged and burned with such unmanly cruelty in one of our Eastern cities. Some of his friends procured him an invitation to preach before the Senate, and many of the members of the lower house attended through curiosity. He spoke of religion, its claims, its obligations. He discoursed of toleration. He held up Massachusetts to their scorn. He adverted to the subject of his charter—hurled defiance at them—showed them how he could possess the entire State for ecclesiastical purposes, had he the means to buy it, despite their narrow-souled policy. He exposed to them the folly of driving those of his communion into the by-paths of the law. He changed

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\* *Works of Bishop England*, iv. 335.

† Wm. George Read, now deceased, of Baltimore.

his theme, and told of Catholic charity; arrayed before them her countless institutions for promoting the glory of God and the welfare of man. There was not a dry eye in the house: his bill was passed without a division on the following day."

Bishop England's controversial writings and sermons are master-pieces of learning, logic, and eloquence. Their style has been likened by one who often heard him "to a straight bar of polished steel, connecting his conclusion with his premises, with the lightning of heaven blazing and flashing about it." Whenever he went from home he was invited to preach on the questions of controversy between Catholics and Protestants. Many there were who, guided by the mistaken spirit of the world, rather than by the love of truth and of their own immortal souls, desisted from his society and avoided his discourses through a cowardly fear of having their convictions disturbed. Bigotry sometimes raised the cry of "dangerous man" against him, and some even of those who admired and esteemed him "turned away and walked no more with him." Yet controversy was not his best element. It was as a Catholic Pastor among Catholics that he was most sublime, most powerful over the human heart and passions. "It was when surrounded by an auditory exclusively Catholic, to whom 'the reasons of the hope that is within them' were fully known, that, like a father in the bosom of his family, he lavished the riches of his imagination in illustrating the goodness and glory of his God, and poured out in torrents of gratitude and love the abundance of one of the greatest and the kindest of hearts that ever beat in a human breast." But even among Protestants he could annihilate the foundations of their creed without giving offence to

any. On one occasion he was invited by the rector of a Protestant Church, the loan of which the Bishop had obtained during the week, and had used in delivering a course of lectures on Catholic doctrine, to occupy his pulpit on the following Sunday; the minister alleging that he had been so engrossed with the Bishop's lectures during the week, that he had neglected to prepare his sermon for that day. The Bishop accepted the invitation; he read some passages from the Douay Bible; gave the congregation some devotions from a Catholic prayer-book, which were acceptable to them; and preached for them a sound, practical discourse on a subject of general morals, and dismissed them with his blessing.

He was distinguished for his capacity and punctuality in business. His good credit was his capital. His talent for accounts, his powers of combination, and his influence over men, enabled him to undertake and accomplish what to others it would have been folly to attempt. His courage was heroic; never quailing before the deadly pestilence, the violent hand of the assassin, or the rude, tumultuous passions of the mob. Forewarned, on one occasion, of an intended assault, from a man whose faithlessness to a trust the Bishop had felt himself bound in duty to restrain, he calmly and quietly proceeded on his predetermined way. On another occasion, when his nuns were threatened by a mob, and Charleston seemed about to imitate Charlestown, "he calmly examined every flint of the gallant band that hastened to their defence."

He saw and lamented early in his episcopal career the imperfect organization of the American Church, the Bishops of the different dioceses were struggling alone and separately, in the midst of difficulties, poverty, and

opposition, and deprived of that mutual aid, counsel, and co-operation which they might derive from each other. He conceived the plan of assembling the Prelates in Council for the common good of all, and urged his views in his correspondence with his consecrated colleagues. He lived to see this cherished desire of his heart accomplished, and had the happiness of sitting in several Provincial Councils with the Prelates of all the dioceses of the United States, in which his learning, his knowledge of business, and his energy were of invaluable service. He has been called "the author of our Provincial Councils;" and the moral influence of the assembled American Hierarchy has already been felt, in the Old World, in those magnificent letters, the production of his pen, to the Pope, and to the oppressed Prelates of Prussia.

Bishop England visited Europe four times during his episcopacy, for the interests and institutions of his diocese, visiting Rome, most of the European countries, and his native Ireland, which he never ceased to love. He was sent twice as Apostolic Delegate from the Holy See to Hayti. He obtained from Europe vast assistance for his diocese, both in priests, female religious, and funds. It was proposed to translate him to the Bishopric of Ossory in Ireland, but he declined. The highest ecclesiastical dignity, with comfort, luxury, friends, and ease, in his native country, could not tempt him to desert his beloved Church in America. He had become an American citizen and an American Prelate, and he resolved to continue to be both as long as he lived. At Rome he was consulted on all matters relating to the ecclesiastical affairs of this country. The officials of the Eternal City were astounded at the great travels and labors of Bishop England. They heard him appoint

from the Chambers of the Propaganda the very day on which he would administer confirmation in the interior of Georgia. The Cardinals, in their wonder at all he accomplished, and the rapidity of his movements, used to call him "*il Vescovo a vapore*," or the "Steam Bishop." We have seen with what an insignificant force he commenced his episcopal labors. He increased the churches of his diocese to over sixteen, and left behind him a well-organized and appointed clergy, and numerous ecclesiastical, religious, educational, and charitable institutions. The Catholic families of his diocese might have been counted, at the time of the erection of the See of Charleston, on one's fingers; at the Bishop's death they were counted by thousands. But the good he accomplished was not confined to his own diocese. His elevating and encouraging influence was felt throughout this country, at Rome, and in many parts of the Catholic world.

His powerful frame was finally worn out and broken down by his labors, his journeyings, and his privations. In 1841, on his return from Europe, the vessel was fifty-two days at sea. With impaired health himself, he became the physician and nurse of many on board less ill than himself. The Mother Superior of the Ursulines at Charleston was returning with him, from a visit to Ireland, to obtain recruits for her Convent and that of the Sisters of Our Lady of Mercy; she was taken desperately ill, and the Bishop was at her side, without taking a moment's repose for several nights, expecting her death every hour. Malignant dysentery broke out among the steerage passengers, and his attendance on them was incessant, day and night—not ceasing to be their physician and nurse until even he was taken with the disease himself. He landed at Philadelphia, but instead of re-

tiring to his bed, as one so ill should have done, he commenced one of his magnificent courses of lectures, and spoke for seventeen nights in succession; he also attended and assisted at consecrations, despatched to Charleston a large number of co-laborers for his institutions, besides other business. At Baltimore he remained four days, and preached five times. He was warned of his precarious health, but he could not cease from labor as long as he could accomplish good. He only said, "I must do my duty; and if I fall at the altar, I only ask that you will bring me home!" At that altar he seemed, while almost a dying man, to surpass in power, brilliancy, and force even his own palmiest days. A slight improvement appeared in his condition after his return to Charleston, but it was transient. His physicians pronounced his case without hope, and that his end was near at hand. He prepared with calmness and resignation to receive the sacramental unction. A solemn High Mass was offered in the Cathedral in his behalf April 10, 1842, after which his clergy were summoned to his side. The robes of episcopal dignity were put on for the last time. When he received into his hand the crucifix, he kissed it, saying, "Sweet Jesus! who didst deign to die for *me* in this ignominious manner, regard with compassion the condition of thy servant; and be with him in the succeeding hour of trial." Being informed that all was ready, he said, "In the name of Almighty God, proceed!" After the preliminary prayers, he addressed the assembled clergy, who were kneeling around his bed, with more than his accustomed eloquence, for near half an hour. From this dying address of a father to his sons, we can only insert one extract:—

"Tell my people that I love them; tell them how

much I regret that circumstances have kept us at a distance from each other. My duties and my difficulties have prevented me from cultivating and strengthening those private ties which ought to bind us together; *your* functions require a closer, a more constant intercourse with them. Be with them—be of them—win them to God. Guide, govern, and instruct them. *Watch as having to render an account of their souls, that you may do it with joy, and not with grief.* There are among you several infant institutions, which you are called on, in an especial manner, to sustain. It has cost me a great deal of thought, and of labor, to introduce them. They are calculated to be eminently serviceable to the cause of order, of education, of charity; they constitute the germ of what, I trust, shall hereafter grow and flourish in extensive usefulness. As yet they are feeble, support them—embarrassed, encourage them—they will be afflicted, console them.”

*“I commend my poor church to its patrons—especially to her to whom our Saviour confided His in the person of the beloved disciple: ‘Woman, behold thy son; son, behold thy mother.’”*

The rite was administered; he gave his benediction and kiss of peace to each one present; he was disrobed and sank exhausted upon his pillow. He expired April 11, 1842; his last effort was to unite in the prayers of the attendants. His virtues entitled his memory to every respect from the surviving, and it was paid. The bells of the Protestant churches tolled, the flags through the city and on the shipping were lowered, and persons of every denomination, age, condition, and class, united in paying every mark of respect, veneration, and affection to the illustrious dead. It is unnecessary to say more of

his virtues, his talents, his acts; they are engraven upon many a living memory, and treasured in many a loving heart. It would be an ample reward for our labors, if these pages should contribute to perpetuate his name, to preserve his example, and embalm his memory in the hearts of all Catholics in America.



## RIGHT REV. HENRY CONWELL, D.D.,

*Second Bishop of Philadelphia, A.D. 1820.\**

BISHOP CONWELL was a native of Ireland, where he was ordained a priest in the year 1776. He exercised the ministry in that country for forty-four years; years of persecution to the Catholic Church, and to himself of great personal trials and sufferings for justice's sake. At the time of his advent to the United States he was Vicar General of the diocese of Armagh. In 1820, at the age of seventy-three years, he accepted the appointment of Bishop of Philadelphia, a change which brought severer trials and more bitter cares than any he had encountered in his native country. He was consecrated at London, and immediately embarked for America.

On the death of Bishop Egan in 1814, the Very Rev. Louis de Barth was appointed administrator of the diocese of Philadelphia. In January, and again in July, 1815, Archbishop Carroll requested Rome to supply the vacancy, and Rev. Ambrose Maréchal was appointed Bishop of Philadelphia, but declined the appointment. The Rev. John David, afterwards coadjutor of Louisville, was named for this unwelcome appointment, but he immediately wrote to Rome, requesting that his name should not be used in that connection. The Very Rev. Mr. de Barth twice refused the appointment. That Bishop Conwell should have accepted a position which

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\* *Bishop England's Works*, v. ; De Courcy and Shea's *Catholic Church in the United States* ; Hassard's *Life of Archbishop Hughes* ; *Catholic Miscellany*, 1829 and 1830 ; *Freeman's Journal*, 1842, etc., etc.

had been refused by so many others, younger and more robust than himself, at an age, too, when man's powers of endurance and capacity for usefulness have generally ceased or become impaired, and when most men are thinking of retiring from the active struggles and duties of life, argues well for his zeal for religion, and for his moral courage. This fact, together with his extreme age, should cause his administration of the difficult and trying office he accepted under such circumstances, to be viewed and judged with leniency and charity towards any errors of judgment he may have fallen into. The spirit of insubordination in Philadelphia commenced under Bishop Carroll in 1802. The troubles of St. Mary's Church had baffled the efforts and shortened the days of a predecessor much younger than himself and for many years acquainted with the country and the people of the diocese. The able administrations of the Very Rev. Louis de Barth and of the Very Rev. William Matthews, successive administrators of the diocese, had not succeeded in eradicating or in assuaging the evil.

Bishop Conwell commenced his labors in Pennsylvania with an energy scarcely to be expected in so aged a person. These labors were chiefly onerous in the visitation of his large diocese, at a time when roads were bad and conveyances very uncomfortable. We have some accounts of his travels through the western and northern portions of the State on horseback, of his officiating in the rude log chapels of the frontier, and of the cheerfulness with which he encountered the labors of a missionary in those early days. In one of his visitations of the diocese he met a young deacon, then on a visit to his family at Chambersburg, saw at once the material of which he was made, and insisted upon his accompanying

him on his journey. This was young Mr. Hughes, afterwards the distinguished Archbishop of New York. The Bishop made his young companion preach, which was accomplished with such success that his services as a preacher were frequently called into requisition. Young Hughes had but one sermon prepared, and, as it was impossible to prepare sermons on such a journey, he preached the same sermon six times, greatly to the amusement of the aged Bishop, who used to say afterwards that he knew the "cuckoo sermon" as well as its author. This young deacon was afterwards ordained by Bishop Conwell at St. Joseph's Church in Philadelphia, to which city he was recalled by the Bishop in 1827, after a year on the mission at Bedford.

But the usefulness of Bishop Conwell was greatly marred by the unfortunate contest entailed upon him, and which he was compelled to encounter with the trustees and pastors of St. Mary's Church. This was the Cathedral Church, of Philadelphia. On arriving at his see in the latter part of 1820, Bishop Conwell found this church, which had also been the scene of the troubles of Bishop Egan, in the pastoral charge of a young priest named Hogan, who had been stationed there by Father de Barth. He was an eloquent preacher, but of imperfect education. Worse than all, his character was not above reproach, and the Bishop discovered that his conduct in Ireland, on his passage over, in Albany, and even in Philadelphia, was not free from censure. He accordingly suspended Hogan December 20, 1820. Hogan attempted to appeal from his sentence to Archbishop Maréchal, who refused to entertain his appeal. He continued to exercise the ministry in spite of the Bishop, **who** consequently excommunicated him in May, 1821

and appointed Rev. Mr. Cumiskey the pastor of St. Mary's. The Bishop and his clergy continued for some months in possession of the church, during which they were greatly annoyed and threatened by Hogan and the malcontents whom he rallied to his support. Among these were the lay trustees, who, with Hogan at their head, dispossessed the Bishop and his clergy in the summer of 1821, and again installed Hogan as their pastor. The legal title to the church property was vested in a board of trustees, composed of not more than three pastors, and eight laymen elected by the pew-holders. The law, of course, did not designate the manner of appointing the three pastors; this, of course, was left where the ecclesiastical law had placed it, with the Bishop; the Bishop claimed this power as inherent in his office, while the lay trustees openly arrogated to themselves the power of selecting the pastor or pastors for the congregation. The Bishop and clergy of his household, on being dispossessed, retired to St. Joseph's chapel, within a short distance of the cathedral. The rebellious proceedings of the trustees were not sustained by a majority of the pew-holders, many of whom followed the Bishop to St. Joseph's; and even after this, a majority of the remaining pew-holders were opposed in sentiment to the trustees.

In the mean time Bishop Conwell, in his anxiety to try every expedient that might rid his flock of schism and restore peace, yielding to the advice of several of his own friends, who were also admirers of the Rev. William V. Harold, the former eloquent and popular preacher of St. Mary's, had sent an invitation to that person to come to Philadelphia. He hoped, as it was suggested, that the eloquence and popularity of Mr. Harold would draw

away the congregation from Hogan, who, left without hearers or supporters, would thus be compelled to desist from doing further evil. Mr. Harold was at that time prior of the Dominican Convent at Corpo Santo in Lisbon. Bishop Conwell had not been informed of the previous history of Mr. Harold, and, shortly after sending the invitation to him, he learned that he and his uncle, Rev. William Harold, had been the principal fomenters of discord and scandal under his predecessor. He at once revoked the invitation; but it was too late; Mr. Harold had received the summons, and accepted it; he had already resigned his priorship, embarked for the United States, and arrived at Philadelphia, December 2, 1821. The Bishop, though inclined to receive him coolly, yet felt constrained to make the best of the circumstances, appointed him pastor of St. Joseph's, and made him his secretary. Mr. Harold entered warmly into the Bishop's plans, and took decided part against the schismatics; but he did not succeed in his efforts to aid the Bishop in crushing or even weakening the disaffection.

In order to remedy the want of support from the majority of the pew-holders remaining at St. Mary's, the schismatics resorted to the expedient of building a number of new pews in the church, and filled them with one hundred and thirty creatures of their own, some of whom were open enemies of religion, not even professing to be Catholics. With these recruits, the next election of trustees, which took place on Easter-day, 1822, resulted in their favor only by a bare majority. This election was attended by scenes most scandalous and shocking; disorder reigned, and proceeded to violence and bloodshed, even within the sacred precincts of the sanctuary.

Other Prelates were brought into the contest. the

principal of whom was the able and distinguished Dr. England, Bishop of Charleston, whose mind, by means of misrepresentation and loud professions of zeal for religion, and desire for peace on the part of the malcontents, had been prejudiced against Dr. Conwell and his course. So much was this the case, that Bishop England, while stopping at Philadelphia *en route* to New York, did not call on Dr. Conwell. From New York, however, he offered his mediation to Dr. Conwell, who clearly saw the deluded state of his mind on the subject, from the concluding words of his letter, viz.:—"I pledge myself to you, and I would not do so thoughtlessly, that if you grant what I ask, you will uphold and preserve religion; but should you refuse it, you will be the cause of its destruction." Bishop Conwell, not approving of Dr. England's course, declined his mediation. But the latter was too good and just to listen to only one side of a case, and the former was only too anxious to avail himself of an impartial and enlightened mediation in the interests of peace. Bishop England, on his return from New York, visited Bishop Conwell, from whom he learned the true condition of the trouble, and whom he found quite ready and willing to follow his advice. It was arranged between the two Prelates that Bishop Conwell should give authority to Bishop England to absolve Hogan on a proper submission, and that Bishop England should give him a mission in his own diocese. Hogan, on making the required submission and promises, was absolved by Bishop England, October 18, 1821; but this misguided man, on the following day, again threw himself into the arms of the trustees, retracted his submission, said mass at St. Mary's, and took possession as its pastor. The implicit faith placed

by Bishop England in Hogan was now gone, his plans for a settlement were defeated, and he was obliged, in turn, himself to excommunicate him.

This rebellious priest was solemnly condemned by the Holy See in 1822, by a Papal Brief, dated August 22 of that year, which was brought from Rome by the Archbishop of Baltimore. He promised again to submit, this time, however, to the tribunal of highest and last resort in the Church, and "a long correspondence ensued between him and the Rev. William V. Harold, the Bishop's secretary. In this, bad faith is everywhere evident in Hogan's language. Nevertheless he made his submission December 10, 1822, and the same day received from Bishop Conwell his *exeat* and the removal of the censures incurred; but on the 14th of the same month the unhappy priest, circumvented by the trustees, relapsed into his error; he objected that the authenticity of the Pontifical brief had not been shown, and he continued to officiate and preach at St. Mary's. He published the most violent pamphlets against his diocesan, and against Bishop England, whom he sought to compromise; but he soon tired of functions which he rebelliously exercised, and which were a check to his passions. He left Philadelphia, went South, married, re-married, became a custom-house officer at Boston, went into the pay of the bitterest enemies of Catholicity, ever disposed to foment scandal, and successively published against the Church three infamous books, recently (1856) reprinted at Hartford, to stimulate the Know-Nothing movement. At last, while the tutor of Leahy, a pretended Trappist monk, and an obscene reviler of Catholic truth, he died of the palsy in 1851 or 1852, without giving any sign of repentance—a frightful example of the pernicious influ-

en e of the trustee system, which Protestantism tries to force on the Catholics."\*

The trustees were determined to fill the place of Hogan with some one no better than himself; and with this view they applied to the notorious Angelo Ingle'si; but in this instance they overshot the mark; even they recoiled at the open immoralities of their chosen pastor, and named in his place the Rev. Thaddeus O'Meally, of the diocese of Limerick. This person did not shrink from the work of Hogan. Bishop Conwell offered him terms of accommodation, but these were rejected by him, and he went to Rome to lay before the Pope the complaints of the trustees against the Bishop, and to request his removal. At Rome the voice of conscience penetrated his soul; he made his submission, July 25, 1825, and retired into a convent in order to lead a life of penance. The aged and persecuted Bishop, worn out with the long conflict, and with the slanders and contempts of his enemies, at length, in order to secure peace for himself and his flock, and thinking that he at the same time maintained the rights of his office and of the Church, signed certain articles of agreement with the trustees. By these the Bishop was recognized as the chief pastor of St. Mary's, with the right of naming two assistants, who were to be the immediate pastors of the Church; if the trustees objected to either of the assistants named by the Bishop, they were to state their objections in writing, and the Bishop and two clergymen not connected with St. Mary's were to meet three of the trustees, and these six were to constitute a board, a majority of whom should decide the issue, the Bishop voting merely as an individual; and in case of a tie vote, another mem-

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\* *The Catholic Church in the United States*, by De Courcy and Shea.



ber of the committee was to be chosen by lot, whose casting vote was to determine and bind the Bishop. The fixing of the salary of the Bishop and pastors was left to the "liberality and discretion of the trustees;" but the Bishop's salary was not to be decreased without his consent. These articles were signed October 9, 1826. But at the same time, the trustees signed and entered in their record a declaration maintaining "their *inherent* right of presentation;" announcing that the accommodation was not a precedent, but only a temporary means of restoring peace, and of affording an opportunity to the trustees of prosecuting their claim, and of obtaining a Papal Bull forbidding the appointment of any future Bishop, "unless his appointment shall have been made with the approbation and at the recommendation of the Catholic clergy of the diocese." It has been stated that Bishop Conwell also admitted and accepted this declaration of the trustees, but the Bishop himself denied this, stating that he never saw it, "until he saw it by accident some time after the settlement." This unfortunate compromise did not receive the sanction of the clergy of Philadelphia. The Bishop, two days after the articles were signed, October 11, 1826, proclaimed an amnesty, relieved the Church of St. Mary from his interdict, and appointed Rev. William V. Harold and Rev. Thomas Hayden pastors of the church, and they were accepted by the trustees. While the Bishop regarded this arrangement as a security for peace without impairing his own authority, the trustees regarded it as a triumph over the Bishop. A copy of the "Articles" was sent to Rome. In the mean time the Bishop's hopes of peace were disappointed; in the course of a few months, Father Harold came into conflict with the Bishop concern-

ing the Articles themselves, and, led on by an impetuous nature, proceeded so far as to be guilty of open disrespect and even contempt of the Bishop, who certainly on his part had acted with great consideration towards him throughout. The Bishop suspended Father Harold from the exercise of his ministry.

The copy of the "Articles" was received at Rome in due time, and so grave had this deplorable condition of the Church of Philadelphia become, that the whole matter was considered at the Propaganda; and at a general meeting of the Cardinals held April 30, 1827, the articles of agreement of October 9, 1826, were declared null and void, as a subversion of the Episcopal power, and of ecclesiastical discipline, Pope Leo XII. confirmed the decision, and the same was communicated to Bishop Conwell in a letter from Cardinal Cappellari, the Prefect of the Propaganda, afterwards Pope Gregory XVI. Bishop Conwell at once submitted to this reversal of his proceedings, and announced the decision of Rome, not only verbally in St. Mary's Church, but also caused it to be published in the papers. His language in making the announcement was worthy of a Bishop; he said: "Being bound in conscience to obey this decision, I do most willingly submit, and engage to act on that full canonical power, claimed and exercised universally by Bishops of every nation in the world, as well as by my more immediate brethren, the Bishops of the United States, whose favor and indulgence I crave on this occasion." Bishop England, who was thoroughly acquainted with the history of this sad disturbance, has recorded his opinion of Dr. Conwell's conduct at this juncture; he says: "We must premise that, whatever our opinion might be as to the prudence of some of his acts, this af-

flicted Prelate has, throughout the whole series of his trials, been proved unimpeachable in his moral conduct, and sound in his faith; and seldom, indeed, has it fallen to the lot of a Bishop to have been placed in more perplexing difficulties. His conduct in this last instance ought to raise him in the esteem of his friends; for he has manifested a proper and edifying respect for the superior tribunal by which his own public act has been declared irregular and void. The sacrifice of pride upon the altar of duty is not easily made, and especially under such circumstances as those in which he was placed. His conduct has edified us, and will doubtless be beneficial in its results. We are happy in having grounds to indulge the hope that all others concerned will, in this respect, imitate Dr. Conwell."

The trustees, however, did not imitate the Bishop's humility and obedience. The condition of things did not improve at St. Mary's; the trustees were ever in a state of insubordination. The Holy See determined to use active measures now to cure this disorder. In August, 1827, the Cardinal Prefect of the Propaganda invited Dr. Conwell to repair to Rome, instructing him to transfer the administration of the diocese of Philadelphia to Dr. Maréchal, Archbishop of Baltimore. But the latter Prelate was in too feeble and precarious a state of health to accept this additional charge; and Bishop Conwell deferred his departure till he should hear again from Rome. Again, as a measure of hoped-for peace, he restored Father Harold to the exercise of the ministry, relieved the good Father Hayden from St. Mary's, and appointed in his place the Dominican Father Ryan, who was acceptable to the trustees. Archbishop Maréchal died January 28, 1828. Shortly after this Dr. Conwell re-

ceived a renewal of the summons to Rome, and the Rev. William Matthews, of Washington city, was appointed administrator of the diocese. The conduct of Fathers Harold and Ryan, in the mean time, had not been unexceptionable, and they received directions from the Pope and the Vicar-General of their own Order to repair to a Dominican Convent at Cincinnati. The Bishop immediately departed for Rome. Fathers Harold and Ryan, on the contrary, appealed to the Government of the United States for protection against the mandate, as they alleged, of a foreign power, attempted to be enforced in the United States. The correspondence between the State Department at Washington, the American Minister at Paris, and the Papal Nuncio, soon convinced our government that this was not a case for its interference. Messrs. Harold and Ryan withdrew from St. Mary's, but not immediately from Philadelphia. In 1829 they separately returned to Ireland, where they endeavored to repair the past by exemplary lives, and where they both died edifying deaths.

Bishop Conwell spent eight or ten months at Rome. The Cardinal Prefect requested him not to return again to his diocese, or at least to wait till all angry feelings had subsided. The aged and feeble Prelate became alarmed at these intimations, suddenly left the city, and went to Paris. There, too, the Papal Nuncio endeavored to persuade him not to return to Philadelphia; but his fears, once aroused, impaired the exercise of his judgment, and he returned, after some time spent in Paris, to his episcopal see. It does not appear that in this action Bishop Conwell disobeyed any express order of his superiors, or made any appeal, as was by some supposed, for protection to the civil authorities of this country.

There was no necessity for the latter, since the American Consul at Rome wrote to the State Department at Washington that no effort was made to detain, but, on the contrary, his passports had been signed without hesitation.\*

Bishop Conwell never recovered his episcopal jurisdiction. At the Council of Baltimore, in 1829, he was in frequent consultation with the Prelates of the Council, but did not take a seat in it or any part in its proceedings. This Council, with the approbation of Bishop Conwell, recommended the appointment of a coadjutor for the diocese of Philadelphia, with the powers of administrator, and suggested the selection of Dr. Francis Patrick Kenrick for this position.

Engrossing as were the cares and trials of his position, during these eventful years, Bishop Conwell never became indifferent to the sufferings and struggles of his native country, nor to the political events and progress of his adopted country. He was a friend and correspondent of Daniel O'Connell, and in the midst of that patriot's agitation for liberty in Ireland he received earnest and stirring letters of encouragement and good counsel from Bishop Conwell.

The Bishop was also on terms of friendly acquaintance with General Jackson and his family. While at Rome he addressed a letter to the General, written on a sheet of paper on which was engraved a likeness of Pope Leo XII., and covering also a likeness of himself as a present to Mrs. Jackson. The following are the Bishop's letter and the General's answer:—

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\* This account of the Philadelphia schism has been chiefly compiled from *Bishop England's Works*, the *Life of Archbishop Hughes*, by Hassard, and DeCourcy and Shea's *Catholic Church in the United States*.

*From Bishop Conwell to President Jackson.*

ROME, January 1st, 1829.

MOST HONORED SIR—Hearing of your election to the Presidential chair, as a citizen of the United States far away from home, I beg leave to indulge the satisfaction I thus feel in coming before you, in effigy, to express on paper the sentiments of a heart exulting with extreme joy on that propitious event.

I congratulate you and your friends, and especially Mrs. Jackson, on that occasion, and anticipating the happiest results from your administration, I congratulate the United States in general, wishing you health and every blessing, for a long series of years, and heaven hereafter.

I have the honor to be, with sentiments of greatest respect,

Most Honored Sir,

Your faithful friend,

And most obedient servant,

✠ HENRY CONWELL,

Bishop of Philadelphia.

10 His Excellency General ANDREW JACKSON, President of the United States,  
Washington City, D. C.

*President Jackson to Bishop Conwell.*

WASHINGTON CITY, April 25th, 1829.

DEAR SIR—I have the honor to acknowledge the receipt of your letter of the 1st of January last, and to tender to you my thanks for the engraving of His Holiness Pope Leo the XII., and the impression of yourself, which last you had the goodness to send with some congratulations to Mrs. Jackson. I feel a melancholy pleasure on accepting them, for we have accounts of the death of the Pope, and shortly before the date of your

letter, Divine Providence took from me the dear companion of my bosom. So that within this brief period we have both been subjected to the heaviest calamities, and what you have designed as tokens of respect for the living can only be accepted as memorials of their departed worth.

Allow me, sir, to express a hope that nothing will occur in the selection of a successor at Rome to detain you long from your country—to which I wish you a safe and prosperous return.

With the assurances of my greatest respect,  
I am your most obedient servant,

ANDREW JACKSON.

Right Rev. DOCTOR CONWELL, Bishop of Philadelphia.

Bishop Conwell was a great admirer of talent and genius. It has been already stated how quick he was in detecting the superior qualities of Archbishop Hughes, when a young deacon at Chambersburg. He afterwards raised him to the priesthood, and made him one of the priests of his household, and regarded him as a favorite. The biographer of the Archbishop relates the following anecdotes: "Bishop Conwell was delighted with him. When he met any of the professors or students of Mount St. Mary's, he would accost them in his rough way: 'How are ye? How's Bruté? Ah! Hughes is the boy, isn't he? He takes all the wind out of our sails. We'll make him a Bishop some day!'"—"Dr. Conwell, with Mr. Hughes and two other priests, lived in the house attached to St. Joseph's, not having returned to St. Mary's when it was reopened. Mr. Hughes was only curate at this time. The senior priest, a good but rather dull man, took it into his head one day

that the revenues of the church were not fairly divided; the three clergymen who composed the Bishop's household drew as necessity required from a common purse, 'whereby,' said he, 'the curates get as much as their elders.' So the Bishop and the three priests came together, and Father — exposed his grievances, 'proposing that the Bishop should allot to each a fixed salary. 'To be sure I will,' cried Dr. Conwell, 'and I'll give Hughes twice as much as the rest of you. It's he that draws all the people. He's the only one of you that can preach decently.' The question of fixed salaries was not mooted again, and matters remained on their old footing."\*

From the time of Dr. Kenrick's appointment as Coadjutor of Philadelphia, with powers of administration, Dr. Conwell lived in retirement, appearing but seldom in public, and then only to grace some ceremony of dedication at the request of Bishop Kenrick, or to perform some act of mercy at the suggestion of his own heart. The infirmities of extreme old age, and especially the loss of sight, deprived him finally of even these consolations; but in these latter afflictions he supplied the place of more active good by the practice of patience, meekness, and resignation in an unusual degree. An account of the venerable Prelate, written immediately after his death, thus portrays his last years:—"During that long period he never betrayed the slightest emotion of anger, or harbored resentment in his breast towards any human being. He was full of meekness and gentleness in his address, and dignified in deportment, while he evinced the guileless simplicity of a child in his manners and conversation. Though he had lost his eye-

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\* Hassard's *Life of Archbishop Hughes*.



sight several years ago, he was never heard to lament the privation. Instead of rendering him unhappy, it seemed to impart new energy to his cheerful habits and conversation. It was delightful to hear this venerable servant of God recount the perils by sea and land, the perils from false brethren, through which he passed during the course of his long and arduous mission. His words were indeed words of wisdom, and were well calculated to inspire his hearers with unbounded confidence in Divine Providence, who had protected him, and brought him safe through so many dangers. Possessing all those amiable qualities, united to a venerable old age, it would be wonderful indeed if he were not universally respected. By all who knew him he was beloved, and by his clergy in particular he was revered with filial affection and attachment. Though he had resigned the administration of the diocese into the hands of his worthy coadjutor, Dr. Kenrick, and retired from the world altogether, *using it as if he used it not*, yet he continued to be looked up to with undiminished reverence and respect, and treated on all occasions with distinguished honor. Indeed it was impossible to know and not love, respect, and honor him." \*

Bishop Conwell, after an illness of only a few days, died at his residence attached to St. Joseph's Church, Philadelphia, April 22, 1842. He was ninety-four years old. His death was that of an humble and devout Christian. Those eyes that had been so long closed to all earthly scenes were in death opened to the beatific vision. Immense crowds of people turned out to pay reverence to his memory; the surviving Bishop of the diocese, the clergy, the orphans, and a countless multi-

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\* *Freeman's Journal*, 1842.

tude followed his remains, making probably the most imposing funeral ever before witnessed in Philadelphia. The Right Rev. Dr. Kenrick delivered the funeral sermon, in which he paid a glowing tribute to the many virtues and exemplary life of the deceased Prelate.

## RIGHT REV. EDWARD D. FENWICK, D.D.

*First Bishop of Cincinnati, A.D., 1822.\**

EDWARD D. FENWICK was a descendant, like his cousin the Rt. Rev. Benedict Joseph Fenwick, of the Fenwicks of Fenwick Tower, Northumberland County, England, and of the Hon. Cuthbert Fenwick, the founder of the family in America, and one of the early lawgivers of Maryland. He was born in St. Mary's County, Maryland, in 1768, of pious parents, who had adhered to the faith through the long years of persecution through which the Church passed in that State prior to the Revolution. From his earliest youth he exhibited a "tender and affectionate piety" remarkable for his years. In consequence of the long prohibition of Catholic schools in his native State, the parents of young Fenwick, in order to preserve his innocence and develop the gifts of his mind and heart, had to send him abroad for his education. He was accordingly sent, when in his sixteenth year, to the College of Bornheim, near Antwerp. The professors in this institution were English Dominicans, who themselves had been forced to leave their country in order to enjoy perfect freedom of conscience. He applied himself to his studies with industry and care, and completed them with success. The pious sentiments implanted by the sacraments, by graces from above, and cultivated by the instructions of his good parents, in the heart

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\*Authorities: *Catholic Almanac*, 1848; *Catholic Miscellany*, 1826 and 1827; *Catholic Magazine*, 1847; Spalding's *Sketches of Kentucky*; De Courcy and Shea's *Catholic Church in the United States*, etc., etc.

of young Fenwick, were thoroughly developed and encouraged by his devout and zealous professors ; so that, on completing his collegiate course, he assumed the white habit of St. Dominic, emblem of purity, and entered the Seminary at Bornheim as a student of theology. He became professor in the College of which he had recently been a student, was also appointed procurator of the house, and exerted his most careful and earnest efforts to promote the prosperity of the establishment. Raised to the priesthood, he spent several years at Bornheim, "edifying his brethren by his exemplary conduct and his unaffected piety." At this juncture the French Revolutionary armies invaded Flanders, and in their progress seized the colleges and religious institutions, confiscated their property, and pillaged and persecuted the clergy with rapacious cruelty. The Dominican College at Bornheim shared the fate of the others, the more so as its professors and officers were English. Father Fenwick was thrown into prison and threatened with death. In his distress he had recourse to the intercession of the blessed Virgin Mary, to whom he ever afterwards piously and gratefully attributed his deliverance. Preferring his claims of exemption as an American citizen, he was released, repaired to England, and was again united with his brethren of the Dominican Order. Father Fenwick was long desirous that a colony of Dominicans might be sent to America, and he and his colleagues now petitioned their General to send out such a colony. Their request was granted. Father Fenwick "in consequence of his many virtues, and of his being an American," was appointed their Superior, and his companions were Fathers Thomas Wilson, William Raymond Tuite, and R. Anger, all natives of England. The venerable Bishop

Carroll received these zealous missionaries with cordiality and paternal affection, and welcomed them to his vast diocese, which then embraced the entire United States. Father Fenwick, after an absence of twenty-one years, was warmly greeted by his many relatives and friends, but the good missionary was wholly intent upon the work of God, and lost no time in placing himself and companions at the disposal of Bishop Carroll, and consulted him as to their future movements. He pointed out to them the vast and unprovided field of the West, to which he had recently sent the indefatigable Father Nerinckx, but which needed a corps of missionaries to make an effectual impression on so new and extensive a mission. In the Fall of 1805, Father Fenwick paid his first visit to the West, and extended it to the great valley of the Mississippi, in order to examine the country and select a suitable location for the contemplated institution. He selected a farm in Washington County, Kentucky, which was purchased and paid for by him from his private patrimony. He returned to Maryland, completed his arrangements, and in the Spring of 1806 the four hardy and devoted Dominicans went forth to their new and laborious field of labor and privations, clad in the armor of faith and armed with the sustaining cross :—

“ With these, through storms and bitterness and wrath,  
In peace and power they hold their onward path.”

The new institution is called St. Rose's, in honor of the first American Saint, who was also a Dominican.

The field was quite new and uncultivated. The lake-shore in days long past had resounded with litanies sung by the Jesuit missionaries and responded to by the untutored sons of the forest ; from that time till 1793, when the “ proto-American priest,” Father Badin, had visited

for a few days this then remote border of our Republic, no sacred office had been said, no holy sacrifice been offered. It was Father Fenwick and his brethren who laid the foundations of this infant frontier church, where now is reared the stately Metropolitan See, with its flourishing suffragans. It was in 1814 that St. Rose, sending forth its spiritual light, as from a focus, began to illuminate the dark valleys and forests of Ohio. Speaking of Father Fenwick as the apostle of Ohio, the *Catholic Telegraph* says: "In his first apostolical excursion, he found three Catholic families in the centre of the State. They consisted of twenty individuals, occupied in clearing their lands, who had not seen a priest for ten years. He heard at a great distance the stroke of the axe, interrupting the silence of the forest. The joy of these good people at seeing the first Catholic priest was so great that Bishop Fenwick could never recall the circumstance, without experiencing the greatest consolation, because he considered it the first fruits of his Ohio mission. Even those families still (1848) speak of it with the greatest transports of joy."

Drawn on by the love of souls, influenced by his own humility, and preferring obedience to command, Father Fenwick resigned the post of Provincial of his Order into the hands of Father Thomas Wilson, with the permission of his superiors, in order that he might devote himself to the severest labors of the mission. He henceforth visited Ohio from St. Rose's, which was the headquarters of his extensive mission, twice every year, and found the field expanding before him, each visit bringing to light new children of the faith in that remote region. In one of these visitations, his travels were rewarded by the cheering discovery that there were seven Catholic

families in Cincinnati. They had been deprived of the graces of the sacraments, of the holy Mass, and of all the consolations of their religion, except their faith, to which they adhered with steadfast perseverance. The oldest of these sturdy Catholic pioneers of Ohio was the venerable Michael Scott, who had immigrated to Cincinnati from Baltimore in 1805. As a proof of the piety and zeal of this Catholic pioneer, it is related that he on one occasion, at Easter, traveled with his wife and children from Cincinnati to Lexington, Kentucky, to hear Mass. When we consider the hardships of such a journey at that early period, we can appreciate the devotion and love of God that prompted it, and sympathize with those heroic Christians, in the disappointment they sustained on their arrival at Lexington, in finding that the priest had been summoned on urgent duty to a distant point. The ardor of these good people was not diminished by disappointment. Like a patriarch, Mr. Scott kept alive in his family the spirit of religion, and the observance of such devotions as are not denied even to the wilderness, and promised them the advent of a more propitious day, when God would send them his anointed minister to console them with the living sacrifice and sacraments of the Church. It was in the person of Father Fenwick that he saw his prophetic words realized. The holy sacrifice was offered for the first time in the city of Cincinnati by this apostolical man, in the dwelling of Mr. Scott. Very soon afterwards an appeal was published at Dayton, in one of the newspapers of the day, calling on the Catholics of the neighborhood to unite by their alms and exertions in providing the means of erecting a chapel. This appeal proved eminently successful, as the course of our narrative will show.

The following allusions to Father Fenwick, as the Missionary of Kentucky and Ohio, are from the pen of Archbishop Spalding: \* — "Another ornament of the (Dominican) Order in North America, less brilliant, but perhaps more useful still, was the illustrious F. Edward Fenwick. After he had resigned the office of Superior, he became a general missionary. He was seldom at home, and lived almost constantly on horseback. His zeal for the salvation of souls was as boundless as it was untiring and persevering. He traversed Kentucky in every direction, in quest of scattered Catholic families, whom he was wont to designate as 'stray sheep.' Often he was known to ride thirty or forty miles out of his way to visit a lonely Catholic family, of whose existence he had been informed. Though not gifted with great natural talents, he possessed a peculiar tact for winning souls to Christ. His manners were of the most familiar, affable, and winning kind. He could adapt himself to every emergency, and to every description of character and temperament. Frank, open, and sincere by nature, and an American himself, he possessed an instinctive talent for dealing with Americans, whether Catholics or Protestants. Multitudes of the latter were converted to Catholicity through his agency."

"Often, after a long and painful ride, he reached at nightfall the house of a distant Catholic family which he had determined to visit. Before dismounting from his horse, he frequently, on these occasions, entered into familiar conversation with his new acquaintances, by telling them that he had traveled out of his way in quest of 'stray sheep;' and asking them 'whether they had heard of any such in that vicinity.' Having thus estab-

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\* *Sketches of Kentucky*, p. 155.



lished a sort of intimacy, he explained to them in the course of the evening the symbolical meaning of 'stray sheep,' and he seldom failed of his object." \* \* \* \*

"But it was on the new missions of Ohio that Mr. Fenwick was destined most to signalize his missionary zeal. Of this mission he was the first pioneer and founder. He penetrated into the State for the first time in the year 1810. He then found, in the vicinity of Somerset, only three Catholic families, of German extraction, numbering in all about twenty members. He traversed the State in all directions, and was gratified to be able subsequently to discover there many other scattered families of Catholics. These he visited occasionally, saying Mass for them, instructing the children, and administering the sacraments. The first churches of this new mission were founded by him."

Father Fenwick and his nephew, the Rev. N. D. Young, took up their residence in Perry County, Ohio. A gentleman living near Somerset, Mr. Peter Dittoe, made a present to the Order, of which they were members, of a fine farm, consisting of three hundred and twenty acres, on condition that Father Fenwick would erect on it an institution similar to that of St. Rose, in Kentucky. The venerable Bishop Flaget approved the undertaking, and very soon the little log chapel of St. Joseph's arose in the forest that contributed the materials for its erection, and was dedicated December 6th of the same year. A stone addition was soon built to the log chapel, which for some time was of "partly logs and partly stone." "When the congregation, which consisted of only ten families when the chapel was first opened, had increased in number, and a new addition, or to speak more correctly, a separate church, of brick, marked the

progress of improvement, and afforded new facilities for the accommodation of the faithful, an humble convent, whose reverend inmates—one American, Rev. N. D. Young, one Irishman, Rev. Thomas Martin, and one Belgian, Rev. Vincent de Rymacher—cheerfully shared in all the hardships and privations incident to the new colony, was erected near the Church, and from its peaceful precincts the saving truths of faith were conveyed, and its divine sacraments administered, to many a weary emigrant who had almost despaired of enjoying those blessings in the solitude he had selected for his home. The benedictions of the poor and the refreshing dews of heaven descended on the spiritual seed thus sown. It increased and multiplied an hundred fold.”\* It is related that their convent home was so deeply buried in the woods that immediate precautions were rendered necessary in order to avert the danger of trees falling upon and crushing the structure. Thus for several years these saintly Dominicans continued to pray and to bless; to render the wilderness vocal with the divine homage; to bestow on their fellow-men the light of faith; and to sustain and emulate each other in the love of solitude, in charity, love, and peace. Well may *they* have said to each other that religion hath

“Made this life more sweet  
Than that of painted pomp! Are not **these woods**  
More free from peril than the envious court?”

Or rather may *we* not exclaim:—

“O, happiness of sweet retired content!  
To be at once secure and innocent!”

But the life of the pioneer missionary is one of labor, travel, and self-denial. They traversed vast solitudes in

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\* *Catholic Almanac* for 1848.

quest of souls, and laid broad and deep the strong foundations of a future Church. In 1819 a small frame chapel was erected in Cincinnati, just without the corporate limits. New congregations of the faithful were gathered together, and temples, simple but holy, were erected to the One God in various parts of the then frontier of the Republic. Thus we find at Somerset, Lancaster, Zanesville, St. Barnabas, Morgan County, Rehoboth, and St. Patrick's, seven miles from St. Joseph's, at Sapp's Settlement, and at other more distant points, the faithful were assembled and churches erected. Well has it been said that "the white habit of St. Dominic was hailed by the lonely Catholic as the harbinger of glad tidings, and the symbol of the joy, the purity, and the triumphs which attest the presence of the Holy Spirit, and the fulfilment of the promises made by her Divine Father to the Church."

Bishop Flaget, in consequence of the great increase of Catholics in his vast diocese, and the necessity of dividing his extended labors with others, applied to Rome for the erection of new dioceses in the West. It has already been related that as early as 1789 an episcopal see was in contemplation for Ohio, and how the project was abandoned.\* Now, on the recommendation of Bishop Flaget, Pope Pius VII., by his bulls of June 19, 1821, created the new diocese of Cincinnati, and appointed Father Edward Fenwick its first Bishop, who was also charged with the administration of the episcopal office for the territories of Michigan. He was consecrated by Bishop Flaget, assisted, as authorized by the Papal brief, by the Rev. Messrs. Wilson and Hill, O.P., on the feast of the Holy Name of Jesus, January 13, 1822, in

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\* See *Life of Archbishop Carroll*.

the Church of St. Rose, Washington County, Kentucky. The consecration sermon was preached by the Right Rev. Dr. David, Coadjutor of Bardstown. The following spring, the Bishop, accompanied by two other Dominicans, repaired to Cincinnati and entered upon his sacred office. No Bishop probably ever entered a diocese more destitute of the means of affording him even a scanty subsistence. The congregation were too few and too poor to offer him a lodging, and a small rented house served him at once both for episcopal palace and seminary. His church, if such it may be called, was an unfinished frame building, without ceiling or plaster, a mile distant from the town. Such was the first Cathedral of Cincinnati. "It is very obvious," remarks the biographer of Bishop Fenwick, in the *Catholic Almanac*, "that a Bishop placed over such a diocese was called, not to wealth, but to poverty—not to rest, but to labor. When, therefore, the Bishop elect sincerely uttered the well-known words: '*Nolo episcopari*,' and buried himself in his missions, as soon as he had heard of the arrival of the bulls from Rome, hoping by that means to free himself from the charge, it was not from opposition to poverty, which he had already vowed, nor to labor, to which he had been always devoted, but from an humble diffidence in his own learning and virtue, which exalted him as much in the estimation of others, as he was little in his own eyes, and loved 'to be unknown and thought little of by others.'" Yielding to the mandate of Rome, this saintly Prelate entered with courage and cheerfulness upon the field of labor and poverty that lay before him. After a few months, his humble church was removed into the town, and appropriately fitted up for divine service. So zealous and industrious were the la-

bors of the Bishop, and so successful his ministry, that in less than two years this building was unable to accommodate the crowds that flocked to its humble altar every Sunday. A larger church became absolutely necessary. This and the other pressing wants of his infant diocese, and his utter inability to supply them, brought the good Bishop to the determination of going to Rome to lay his petitions for relief at the feet of the Holy Father. On arriving at Bordeaux he addressed a letter to the Rev. Stephen Theodore Badin, at Paris, which well portrays both the condition of his diocese and his own feelings in undertaking the journey :—

“REV. DEAR FRIEND :

“I arrived here on the 6th inst. (August, 1823), after a passage of twenty-eight days from New York, and was happy to receive your kind and welcome letter, at the Archbishop's, three days after my arrival. I had left Cincinnati on the 30th of May. Having in so many instances of my life experienced the fatherly care and protection of God, the bestower of all good gifts, I confidently hope that the same Divine Providence will continue through the remainder of my arduous undertaking to accompany me. It has supplied me, upon loan, with the sum precisely necessary for my voyage to this place, and no more, in order to keep me always in its dependence. Our poor backwoods are now so miserable, that I could not have a *sou* given me, neither by my brethren in the episcopacy, nor by the priests of Kentucky, nor of my own diocese. Indeed, I esteemed myself happy to borrow without interest, of a Catholic layman, the sum of about five hundred francs, now almost exhausted.”

“I am really sorry, my dear sir, that you cannot conveniently join and accompany me to Rome. My object in going is to resign, if allowed, my dignity to better hands and superior heads; if not allowed, to beg for means of subsistence and all necessary supplies for the mission, especially funds to build a church in Cincinnati, and to pay for the lot I have purchased. I have already raised for my Cathedral, at present, a wooden chapel, fifty-five feet by thirty. I had not then a *sou* of money; all has been done on credit, and a great portion of the expenses remain still to be paid. The object of my journey is also to procure means for securing, in the vicinity of my episcopal town, the domain of a small tract of land and a large convenient house well calculated for a Seminary. . . . Moreover, I wish to obtain a Bishop for Detroit and a coadjutor for myself, and some good divines, in case my resignation be not accepted.”

“I wish you also, my dear sir, to contribute your mite for relieving my distresses. I mean, and beg that you draw up and have printed, a short and clear description of my forlorn and helpless condition, of the extent and wants of my diocese, of the number and scattered situation of the poor Catholics, &c. When I came first to the State of Ohio, nine years ago, I discovered only three Catholic families from Limestone (Maysville) to Wheeling. Now the State contains no less than eight thousand. There are also ten or twelve thousand in Michigan. Moreover, there are in Ohio two thousand Indians, living on the Seneca river, some of whom are Catholics, and they are obliged to cross Lake Erie to reach Malden and Sandwich, in Canada, in order to have their children baptized, and their marriages celebrated by a

Catholic priest. In the wilderness watered by the Sandusky river there are two settlements of white people, one of Catholics and the other of Methodists, upon the two opposite sides of the river. I intend, if possible, to have two missionaries traveling continually from place to place, especially devoting their labors and services among the Indians."

"I think we may count two or three hundred converts since I resided in Ohio. Five wooden churches are actually built and four more are building. The population of Ohio, according to the last census, is six hundred thousand souls. Catholics are to be found in every county, and I have met many Germans and Swiss. I offer to God many prayers for some zealous and disinterested German priests. I say disinterested, for all missionaries must entirely depend on Divine Providence. Although a Bishop, I have no revenue but the rent of twenty-five or thirty pews in the Cincinnati chapel, which produce, at most, a yearly income of eighty dollars. You know a little of my exertions, sacrifices, and labors in Kentucky: That I devoted my whole paternal estate, and all I could collect, scrape up, and save; that I really debarred myself of comforts, and even necessities; that I undertook long and painful jaunts to found and promote the establishment of St. Rose; and behold, I am now deprived of all right and claim on the Order, being taken out of it. *Assumptus ex ordine ad episcopatum!* I was obliged by my rule and vows to render an account of all property, even of books and furniture, that I had been allowed to use."

"When I took possession of the diocese, I had to rent a house to live in, and to send to market for the first meal we took in the episcopal town, no provision what-

ever having been made for the maintenance of the Bishop. I had not a *sou* but what the good people of St. Rose's congregation in Kentucky had given me by subscription, four or five hundred dollars in paper money, which was depreciated to one-half in the Ohio State."

"I had but six congregations when (eighteen months ago) I first went to reside in Cincinnati; now there are twenty-two, at least that I have visited."

"You will conceive how great is the want of missionaries in my extensive diocese, when you learn that I possess only seven priests, and have neither seminary, professors, nor schools. The Rev. Messrs. Hill and Stephen Montgomery, O. S. D., are charged with the Western congregations, and all scattered Catholics, as far as Vevay, in the Indiana Fort, St. Mary's, Lake Erie, Chillicothe, etc. Rev. Mr. Young, my nephew, and two confreres ordained by me, extend their rides and missionary duties in the East to Marietta, St. Clairville, New Lisbon, etc.

"I feel anxious to arrive at Rome as soon as possible, in order to know my fate, and see the Holy Father. I intend to return from Rome in three months, and shall pass through Paris, Flanders, and England before embarking for the United States. Accept the assurance, etc., etc."

"EDWARD D. FENWICK,  
"Bishop of Cincinnati."

"Leo XII. received the Bishop with a kindness truly paternal. He not only presented him with a splendid tabernacle, which is still (1848) unsurpassed by anything of the kind in the United States, and a set of candlesticks, a chalice, etc., for his cathedral, but he also



gave him twelve thousand Roman crowns towards the expenses of his journey, and directed the Cardinal Prefect of the Propaganda to recommend him not only to the association lately commenced at Lyons, but also to the friends of religion in general, and especially to those whose wealth enabled them to be munificent patrons of the foreign missions. Animated by the example of the Sovereign Pontiff, and the letters of the Cardinal Prefect, other members of the Sacred College, especially Cardinal Fesch, uncle of Napoleon Bonaparte, conferred on the amiable Prelate the most substantial marks of their regard for himself and their sympathy for the destitution of his flock. The King of France, and the wealthy and generous Catholics of his kingdom, as well as those of Sardinia, Belgium, Spain, and Germany, emulated the noble precedent thus given them in the Eternal City, and the dejected Bishop, who had landed on the shores of Europe very much in the condition of the 'sower who sowed in tears,' returned like that sower, 'with joyfulness,' having gathered a rich harvest."\*

On his return he visited Philadelphia, and used his charitable efforts to reconcile the differences between the Bishop of that see and the trustees of St. Mary's Church in that city. His return to Cincinnati was hailed by his flock throughout the diocese with great joy. He at once went to work with the resources acquired by him in Europe; the new Cathedral was commenced among his first acts, and on the first Sunday of Advent, 1826, the Catholics of that city had the happiness of attending divine service within this elegant temple. The fine paintings that decorated its walls, and the splendid pontifical vestments in which the good Prelate officiated, were to the

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\* *Catholic Almanac*, 1848.

people additional evidences of his successful visit abroad. At the jubilee, commencing on Christmas and ending on New Year's day, two hundred devout souls received the Holy Communion, where a few years before eleven communicants were all that could be counted. Soon afterwards the Bishop, having determined to go through the principal cities and towns to arouse the people to a sense of their spiritual necessities, sent before him, as pioneers, the Rev. Messrs. Ignatius Mullon and N. D. Young,\* two of the earliest and most zealous missionaries of the West, and in connection with them the Bishop canvassed the country in quest of souls. They preached twice a day for eight days in St. Mary's Church, Lancaster; St. Joseph's, near Somerset; St. John's, Zanesville; St. John's, Canton; four days in St. Barnabas', Morgan County; five in St. Paul's, Columbiana County; an entire week in St. Luke's, Knox County; and in St. Dominic's, Guernsey County. Their sermons were attended by crowds of all denominations, and in every court-house and other suitable place that could be procured they instructed the masses on "the one thing necessary." Many of the people traveled for miles, and frequently on foot, to hear them, and many others came into the towns and cities, and remained there during the stay of the Bishop and his missionaries. Some idea of the splendid results of this extraordinary apostolical journey may be formed from the fact, that in Lancaster there were sixty communicants, four hundred at St. Joseph's, forty at St. Barnabas', ninety at Zanesville, fifty at St. Dominic's, and one hundred at Canton, and many adults and children received into the Church, and inveterate sinners converted.

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\* Now the oldest priest in the United States, by ordination.

The Bishop was anxious for the education of the youth of his diocese, and addressed himself to the establishment of schools for them. He first opened a school at Cincinnati under the Sisters known as "Poor Clares," who, though they did not long remain, did good service in their time. He subsequently introduced the Sisters of Charity from Emmitsburg, and afterwards also the members of the Third Order of St. Dominic at Somerset, Perry County. He also established the Athenæum, now better known as St. Francis Xavier's College, in which the academic exercises commenced October 17, 1831. The Bishop also had the pleasure of seeing his Cathedral thronged with Protestants as well as Catholics every Sunday, and he provided a place there expressly for Protestants, whose deportment was always earnest and even edifying. He was assisted in his gigantic labors in Cincinnati by the Very Rev. John Austin Hill, of the Dominican Order, Vicar-General of the diocese; Rev. Raphael Muños, O.S.D., a native of Grenada, in Spain, and the Rev. John Thomas Hynes, of the same Order, who was afterwards Apostolic Administrator of British Guiana.

The Bishop next went forth to visit his scattered and distant flock in the North-Western Territory, where his presence was greatly needed. At Green Bay an adventurer named Fauvel, calling himself an ecclesiastic in minor orders, and supposed to be the same person that had persuaded a few simple-minded Indians to go to Europe with him, where he had availed himself of their exhibitions to collect money on various pretences, was then engaged in deceiving and misleading the Catholic Indians. Bishop Fenwick first expelled this wolf from the fold, and then went to work in good earnest among

them. His arrival was the signal for a general gathering of the Indians to greet him and receive his spiritual aid. On the morning of the Ascension, the day after his arrival, lake and river were all alive with the light canoes, bringing the sons of the forest to the chapel. Confirming them in the faith, he proceeded to Arbre-Croche, forty miles from Mackinaw, where he was received, as he landed, by a procession of the tribe, headed by a large silver cross and the national flag, and the immense multitude knelt to receive his blessing. Here much time was spent in hearing confessions, for which purpose interpreters of their own choice were used, a female interpreter for the women and a male interpreter for the men; in administering the Sacraments, receiving converts; and, among other good works, a temperance society was organized, which did great good in their midst. Thence the Bishop and his attendant, Father Mullon, went to Mackinaw, where for three weeks they labored with immense results for the spiritual good of the natives. It was here that he formed the design of providing priests for the Indians from their own numbers, and selected two gifted and devout Indian youths, whom he sent to Rome for the purpose of being prepared for the ecclesiastical state, and who were received by the Holy Father and the College of the Propaganda with open arms, and of whose progress the most gratifying accounts were returned from Rome. But Providence did not design that this project should succeed, for disease carried off one of these young men and ill health compelled the other to return to his tribe. This is said to have been the only effort made on this part of the North American Continent to promote the aboriginal race to the holy priesthood. From Mackinaw they pro-

ceeded to Detroit, then under the pastoral care of the Rev. Gabriel Richard, and after spending a week here in instructing the people, the Bishop gave the first communion to fifty persons, in the Church of St. Ann, and one hundred and fifty were confirmed. The Bishop then proceeded through St. Paul's, St. Anthony's, St. Joseph's, Fort Meigs, which he reached through Mud Creek in a canoe; Port Clinton, and other places; in all of which he rallied the Catholics, whom he instructed and baptized, and to whom he also administered the sacraments of confirmation and Holy Eucharist. Lots were procured at several places for the erection of Churches, and the seed of the gospel sowed far and near, and the foundations of the Western Church laid broad and deep. So effective and powerful were the labors of Bishop Fenwick in the West, and so rapid were the strides which the Catholic Church was making under his zealous and vigorous administration, that shortly after his return to Cincinnati he was met with the bitterest opposition from the sectarian pulpit and press, and every effort was made to prejudice Catholics and their Church in the eyes of the public; republican institutions were said to be in danger from Popery, and all the elements of bigotry, prejudice, and sectarian hatred were appealed to in order to raise an opposition to its encroachments. The good Bishop met these trials with prayer and humility, and, without relaxing his labors or deviating from his course, trusted to time and the providence of God for their removal.

In October, 1829, Bishop Fenwick attended the First Provincial Council, summoned to meet at Baltimore by Archbishop Whitfield, to whose deliberations and labors he contributed his earnest and best efforts. After the

adjournment of the Council, he visited the religious and educational institutions of the archdiocese of Baltimore, and many relatives and friends, by all of whom he was received with great interest and profound veneration as a patriarch and an apostle. His journey back to Cincinnati was one of labor; he stopped at various places on the route to administer confirmation and promote the religious interests of the communities which he visited. On resuming his duties at Cincinnati, the Bishop thought it his duty, in compliance with the recommendations of the Council, to attempt the establishment of an Ecclesiastical Seminary. But his means were entirely inadequate for such a purpose; he did all in his power, and left the rest to God. This undertaking could not be sustained for want of means, and the diocese of Cincinnati was obliged to depend upon the Seminary at Bardstown and an occasional accession of a priest from some other diocese.

In the spring of 1830 Bishop Fenwick started again to traverse his diocese in search of souls, and was accompanied by the Rev. Mr. Miles.\* He visited Guernsey County, Zanesville, Mt. Vernon, St. Joseph's, and Lancaster, undergoing the same labors and reaping a similar harvest as were described as the results of his first visitation. At the same time he sent his Vicar-General, the Rev. Frederick Rézé,† on an extensive tour among the Indians of the Northwest. On arriving at St. Joseph's river, Michigan, the Indians encamped around him and received his words with great joy, for the traditions derived from the old French missionaries were alive amongst them. At the council of the chiefs, called to

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\* Afterwards Bishop of Nashville; see his Life.

† Afterwards Bishop of Detroit.

decide upon a spot for the erection of a church, it was unanimously resolved to give the missionary station of the sectarian minister for this purpose, and the parson was notified to vacate the same. It was soon turned into a Catholic chapel. Success accompanied his mission at every step. Only one additional detail will be mentioned: on arriving at Arbres-Croche, where Rev. Mr. Dejean had been stationed, he found that that zealous missionary had, in the short space of twelve months, received twelve hundred converts into the Church, and on this occasion one hundred and four more were added. The ministers of other denominations were found in these remote regions, but the Indians always preferred the *black-gown*, and gave as a reason for so doing that "the ministers have families like ourselves, but the *black-gowns*, like the Great Spirit, are the fathers of all."

In June, 1830, the Right Rev. Bishop England, of Charleston, at the solicitation of Bishop Fenwick, delivered a course of lectures at Cincinnati on the doctrines of the Catholic Church, which were attended by great crowds of Protestants as well as Catholics, and which for months afterwards yielded an abundant fruit in the numerous conversions to the Church which Bishop Fenwick had the happiness to witness. The extension of the Catholic religion not only in Cincinnati, but also in every part of the vast diocese of Bishop Fenwick, was wonderful, and the good Prelate derived infinite consolation from beholding all around him the gratifying fruits of his immense labors. No portion of his diocese failed to receive his personal attention, and the travels and labors of this pious and indefatigable Prelate, as handed down to us by tradition, are almost incredible. He was sometimes absent from Cincinnati nearly an entire year

at a time, traveling from city to city, and over vast regions of country, and spending a considerable portion of time among the Indians, to whose salvation he was devoted. In the spring of 1832 he despatched the Vicar-General, Rev. Mr. Rézé, to New York with the two Indian youths destined for the priesthood, whom that reverend gentleman saw embark for Europe. He had instructions from the Bishop, who had been for some time ill at Cincinnati, to return there and make a missionary journey through the diocese; but he was met at St. Joseph's, near Somerset, by the Bishop, who had determined to go on this arduous trip himself, and Mr. Rézé, having received full instructions as to his course in the event of the Bishop's death, returned to Cincinnati, while the Bishop started on his apostolical journey. "In this visitation the Bishop traversed an extent of more than two thousand miles, and on every side he was beset with difficulty to provide for the increasing wants of the faithful. All were imploring his aid; some to have churches erected, and others to secure a competent support for their clergy. In addition to these laborious cares, which demanded the attention of the Bishop, the cholera was ravaging the country round, and presented an active field for the charity of the good shepherd, who would lay down his life for his sheep."\* The disease soon seized upon the Bishop, at the Saut St. Mary; he suffered greatly from its effects, but he recovered sufficiently to prosecute his journey to Arbre-Croche and Mackinaw. From the latter place he addressed a letter to a friend in Europe, from which the following extract is taken: "My health is much impaired and my strength is visibly diminishing. I have just visited the good Indians at Arbre-

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\* *Catholic Almanac*, 1848.



Croche, among whom I had stationed the Rev. Mr. Baraga,\* and an elderly and pious lady, who knows three languages, the English, French, and Indian. She is the teacher of the children in this place. The zealous missionary has been wonderfully successful, having extended his visits as far as the Castor Islands, and beyond Lake Michigan, where he has erected several churches. Since May, 1831, he has baptized two hundred and sixty-six Indians. I confirmed one hundred and thirty-seven of the same tribe, and was much consoled by their fervor and piety. There are actually at St. Peter's, Arbre-Croche, seven hundred Indians who are Christians, most of whom have received the sacrament of confirmation. They have two schools for children. There is also a school at St. Joseph's, and another at Green Bay, where there is a church nearly finished. My college is in active operation, and the seminary is rising."

On his return to Detroit, the Bishop found the Rev. Mr. Richard prostrated with the cholera. This noble soldier of the cross fell a victim to his zeal in serving the sick and dying, and to his love for his neighbor. The Bishop was soon to follow his friend and co-laborer, but not until after he had visited, in his feeble state of health, the most remote stations in the eastern part of the diocese. At the places where he stopped he told his friends that they then saw him for the last time. At Canton he was again attacked by the cholera, but continued to attend to his duties, and wrote from this place two long letters on the affairs of the diocese. On the 25th of September he started from Canton with the intention of visiting two or three congregations near Somerset, and of then returning to Cincinnati; but on the way his disease was so

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\* Afterwards Bishop of Marquette; see his Life.

severe, that the cramp which seized him compelled him frequently to stand erect in the coach and to ride in this position. He arrived at Wooster, and was compelled to retire to bed, and, in spite of all that skill and devoted attention could do, he expired on the 26th of September. A messenger had been despatched to obtain the attendance of the nearest clergyman, but he arrived too late to administer to the expiring Prelate those religious rites and consolations, which he himself had traveled many thousands of miles often in his life to administer to others.

“Bishop Fenwick, by his talents and amiable deportment, had gained himself many admirers and many personal friends. As a herald of the cross he was always at his post, faithful, vigilant, and indefatigable. In the ordinary walks of life he was dignified, affable, and unostentatious. In retirement he was given to prayer. Of the brilliant success which crowned his efforts to diffuse the blessings of religion we have the most abundant evidences in what has been already stated. He was truly the apostle of Ohio; he built the first church in that part of the country, and though there were only two priests and two churches in the immense district afterwards placed under his episcopal charge, embracing Ohio, Michigan, and the North-West Territory, he had the consolation of witnessing, at his death, upwards of twenty churches erected to the honor of God—thirty priests laboring for the good of souls—houses of education, with religious and charitable institutions, in active operation, and other unequivocal signs of the rich blessing imparted to his labors. Well could he say with the Apostle, ‘I have fought the good fight; I have finished my course; I have kept the faith. As to the rest, there

is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day.'”\*

One of the secular papers at Cincinnati thus noticed his death at the time:—“To the Church here his death is a most serious calamity. For more than a quarter of a century he has been an indefatigable missionary in the West, living as he died, without reproach. However Christian churches may regard the Catholic Church, every good man might exclaim, in reference to his death, ‘Oh! that I may die the death of the righteous, and may my last end be like his.’”

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\* *Catholic Almanac*, 1848.

## RIGHT REV. JOSEPH ROSATI, D.D.,

*First Bishop of St. Louis, A.D. 1824.\**

BISHOP ROSATI was eminent in the Church of America for his learning and wisdom in council, and for his great labors and noble achievements in the missionary field. Rome proved herself the "Mother of Churches" when she bestowed from among her own clergy such an apostle upon the young Church of the United States. It is to be regretted that the materials are so scanty for the biography of one, whose example would prove a valuable legacy to the future ; one to whom tradition has given the title of "Model Bishop."

Joseph Rosati was born at Sora, in the kingdom of Naples, January 30, 1789. His family and connections were highly respectable, and were imbued with firm faith and active zeal. Joseph, from his tenderest years, gave proof of that piety and virtue which distinguished his whole life. At an early age he entered the novitiate at Rome of the "Congregation of the Priests of the Mission of St. Vincent de Paul," commonly called Lazarists. He witnessed during his entire youth the persecutions which religion endured during that dark period of history, in the exile or imprisonment of Pontiffs, the suppression of religious houses, and the revolution of society and governments. To enter the ranks of the Church in such times required no ordinary courage

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\* Authorities : *Life of Rev. Felix De Andreis* ; *Life of Bishop Timon*, by C. G. Deuther, Esq. ; *Catholic Almanac*, 1847 ; De Courcy and Shea's *Catholic Church in the United States* ; *Catholic Miscellany*, *Magazines*, and cotemporaneous publications.

and self-sacrifice, and was a sure sign of a heavenly vocation. The house of Monte Citorio at Rome was one of the few establishments of the mission that had not been suppressed, and here young Rosati pursued his sacred studies. Here he made his entire course of dogmatic theology under the celebrated Father De Andreis, who was afterwards his Superior, and to whom he succeeded as Superior of the Lazarist Mission in this country. Not a word fell from the lips of the learned and saintly teacher that was not caught up and treasured by the exemplary student; and the latter, as he himself says, "hastened to put them in writing, for fear that something might escape our memory." "In this manner," he continues, "we filled entire sheets with useful and valuable knowledge, especially during those lectures which he gave on the Scriptures. But what I prized even more than all this was, that while he enlightened our minds, he inflamed our hearts, his words being as so many fiery darts, that pierced the inmost depths of the soul; so that when we left the school, we could repeat with the two disciples who accompanied our Saviour to Emmaus, 'Were not our hearts burning within us as he was speaking to us in the way!'"

Mr. Rosati in due time was ordained a priest of the mission, and frequently accompanied Father De Andreis in his visits of charity and in his apostolic labors. In one of his visits to the prisons, which then unfortunately had more inmates than either church or cloister, he witnessed a miracle, wrought in the cure of a poor sick man, who was healed of his disease by applying to his body, at the suggestion of Father De Andreis, a piece of the cassock of the Holy Pontiff, Pius VII., then a captive at Savona. His destination for the mission in America was

foreseen and foretold to him by his friend and preceptor. While walking one day with Father De Andreis, the latter inquired of him what he was then particularly engaged in? He answered that he was preparing some sermons, and that his leisure moments he employed in studying Hebrew. His prophetic companion and superior at once requested him to lay aside Hebrew, and study English; for he would one day need the use of that tongue in preaching the word of God to an English-speaking nation. The youthful Levite was astounded, but he knew how to obey, and, without further inquiry, he substituted the study of English for that of Hebrew. By his fervid eloquence and untiring zeal he became noted as a conductor of retreats and missions. So thorough was his conventual training, that, having once become a Lazarist, he adhered to the rules and discipline of that Order even during the active and arduous labors of his episcopate; regarding them as safeguards not more necessary or appropriate for the humble religious or priest than for the Bishop.

The time was now at hand when the prophetic words of Father De Andreis in regard to himself and Father Rosati were about to be verified. That same Divine Providence which had revealed to Father De Andreis his destination for an English mission, and that Father Rosati would be his companion, in 1815 conducted to Rome the steps of the illustrious Dr. Dubourg, then Apostolic Administrator of the Diocese of New Orleans, who was in search of co-laborers for his vast vineyard. Father De Andreis was selected for this purpose in a most singularly providential manner, and no sooner was it decided that he was to accompany Dr. Dubourg to America, than he wrote to Father Rosati, then engaged in a

mission some forty miles from Rome, and asked him if he had any wish to join the projected mission, without, however, urging him to do so, and without attempting to influence his decision. Father Rosati recognized the call as coming from God, and immediately volunteered to go. Several other members of the same Order joined the missionary party. Father De Andreis left Rome for Bordeaux December 15, 1815, while Father Rosati, in charge of the missionaries, went by sea to Toulouse, where they were afterwards joined by Father De Andreis, and they journeyed together from this place to Bordeaux, where they arrived January 30, 1816. They were joined here by Bishop Dubourg, May 22. The time of these holy men was not spent in idleness while waiting for his arrival, but in generous labors for the salvation of souls. The destination of these gentlemen was at first for Louisiana proper, where at that time French was almost the only language spoken. Bishop Dubourg, however, changed his plans, and determined to send them to St. Louis, Missouri, then a part of Louisiana, on account of the greater spiritual necessities of that territory and its greater accessibility to the Indians, to whom he desired to have the gospel preached. Father De Andreis, in announcing this change to his companions, joyfully added, "Now, then, let us take courage, gentlemen; I see that the English language will indeed be indispensable to us." "When he spoke thus," wrote Father Rosati, "I recalled to mind what he told me some years before in Rome: that the English language would one day be necessary for us both, as we should be obliged to preach in that tongue, and that it was, therefore, more necessary for me to learn it than Hebrew, which I was then studying."

The company embarked on board an American brig, the *Ranger*, on the 12th of June. Bishop Dubourg was obliged to remain in France on the important business of his diocese; he addressed to them on taking leave burning words of exhortation and benediction, and embraced each one of them most affectionately in turn. He appointed Father De Andreis Superior of the mission and Vicar-General of his diocese, and, in case of emergency, he gave a similar appointment to Father Rosati. The voyage was tempestuous and protracted, lasting forty-three days, and Mr. Rosati was sick during the whole time. The long and tedious days at sea were well spent, for the little craft became a floating chapel, from which ascended to heaven the constant incense of prayer and sacrifice. The *Ranger*, with her precious inmates, arrived in the Chesapeake Bay July 23, and on the 26th landed them safely at Baltimore. "The good Sulpicians," wrote the superior of the company, "received us as so many angels." After a month's rest, they made the journey westward in stages, and on their arrival at Louisville, were induced by Bishop Flaget to accept his hospitality at St. Joseph's, near Bardstown, where they arrived November 22, and remained about ten months, studiously engaged in studying English under Bishop David, in acquiring useful information of the country and of their future duties, and in the performance of zealous and arduous missionary duties. Father Rosati was soon able to hear confessions and preach in English, and at Easter following went on a missionary excursion to the poor Catholics of Vincennes, who then saw a priest only once or twice in a year. On the 1st of October, 1817, Bishop Flaget. Fathers De Andreis and Rosati, with a lay brother and a



guide, set out on the trip from Bardstown to St. Louis, a distance of over three hundred miles, on horseback ; which they accomplished only after encountering great hardships from hunger, floods, and fatigue. They arrived at St. Louis October 17, proceeded to the episcopal residence, which was in a dilapidated condition, and in which the only bed was assigned to the venerable Bishop, while Fathers De Andreis and Rosati slept upon buffalo-robies on the floor.

After mature consideration of the respective advantages of locating the establishment of the Lazarists at St. Louis, St. Genevieve, and St. Mary's of the Barrens, the last place was selected ; it was located about eighty miles from St. Louis. Father Rosati returned with Bishop Flaget to Bardstown, to see to the missionaries belonging to the colony whom Father De Andreis left there. It was not long, however, before he returned and assumed the office of Superior of the house and Seminary at the Barrens, an institution which, under his wise and zealous care, became the *Alma Mater* of many of the best educated Catholic youth of the Southwest and the fruitful mother of priests and Bishops. His aptitude for languages soon enabled him to master the English language, and his robust health enabled him to endure with comparative ease the immense labors, fatigues, and hardships of the mission. The first Lazarist house was a log cabin, or rather several log cabins, in the largest of which, a one-story structure, was the *University*. It contained four rooms, one of which was the theological department, in another was conducted the department of philosophy and general literature, and the other two were used, one for a tailor's and the other for a shoemaker's shop. Another cabin was the

refectory, but such were its discomforts that the students would not unfrequently prefer to go to bed without supper, than encounter the mud and water which awaited the adventure of crossing over to the refectory. A third structure was commenced, but it remained unfinished till 1834; it is now standing, and serves as an outhouse for servants. A mattress on the floor was the best bed usually afforded for inmates or visitors, who on awakening in the morning would frequently find a fall of snow added to their bed-covering. It required a mind and frame like Father Rosati's to lead such an institution through such poverty and hardship to its subsequent prosperity and glory, and it was well said of him that he "rendered, from the beginning to the end, so much assistance to the work, that he deserved to be chosen its first head, director, and superior."\* And again, "such were the piety and resignation of the inmates of the Seminary, under the pious government of Mons. Rosati, that all seemed to feel happy and advance in the way of salvation."†

In 1823 he commenced receiving boys as students, or collegians, at the Barrens. In addition to the duties devolved upon him as Superior and Professor of Logic and Theology, Father Rosati was an indefatigable missionary. He soon undertook the erection of a church connected with the house, and priest, seminarian, men, women, and children aided in its construction. He had the happiness, in 1820, of blessing the church and of performing divine service in it. When the saintly Father De Andreis died, in 1820, the last act of his life was to appoint Father Rosati his successor as Superior of the Lazarists

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\* *Life of Father De Andreis.*

† *Deuther's Life of Bishop Timon.*

in the United States. The devotion which these two apostolic men bore for each other was such as only religion and union in the service of God and the salvation of souls can inspire. The latter was so moved by the death of his good friend, the master of his studies, the exemplar of his life, his ever-faithful guide and counselor, that his effort to perform the last rites of religion over his remains was greatly interrupted by his sobs and tears. He performed, for his departed brother, every boon which religion furnishes in such cases; deposited his remains in a vault under the Church at the Barrens, where they remained until the completion of the new church, when Dr. Rosati, as a Prelate of the Church, caused them to be removed to a new stone sepulchre prepared by his orders under the new sanctuary. Throughout his life his voice ever became eloquent, his pen inspired, when he related the virtues and recounted the miraculous occurrences attributed to Father De Andreis.

Now, with even greater energy and ardor than ever, Father Rosati entered upon his more extended and enlarged duties. The hopes of the Church in that region were chiefly centred in him. It was then that Bishop Dubourg, himself the untiring and devoted patriarch of religion in the South-west, exclaimed with justice: "If Mr. Rosati fail us, all will go to ruin." His labors and their results, in the spread and permanent establishment of religion throughout the South-west, filled all who witnessed them with wonder, especially when they considered the small means at his command. When he arrived in St. Louis, in 1816, in all of Upper Louisiana, embracing the States of Missouri, Arkansas, Illinois, and the adjacent Territories, there were only seven small

wooden churches, four priests, and about seven or eight thousand Catholics. The country was destitute of religious houses, colleges, and schools, and the whole population of St. Louis was scarcely four thousand.\* In January, 1822, he wrote to the Abbé Bruté from St. Mary's Seminary at the Barrens:—"On our arrival at Baltimore from Europe, we were only four of our congregation, three priests and a brother. We are now nineteen—ten priests, three clerics, and six brothers. Our gentlemen in Italy take a great interest in us and send us some subjects, and others have joined us in America."† Besides his duties at the Seminary of the Barrens, and his employments as Superior of the Lazarists, he performed constant missionary labors. Missionary duties in those days were very different from those of our time. The missionary had to travel entirely on horseback or on foot, both in the scorching suns of midsummer and through the storms and snows of winter; he had frequently to travel thirty or forty miles to see a single person; his fare was poor, his bed was hard, his chapel was a log cabin, through the crevices of whose roof he was frequently pelted by the rain or snow while celebrating Mass or preaching. He frequently had to say Mass and preach at two distant points on the same Sunday, thus having to travel and labor till the afternoon without food. His flocks were so scattered that he had to hunt them up and organize them into congregations, and he had to provide everything for them, carrying the altar furniture about with him, frequently from one log chapel to another.

In 1822, Bishop Dubourg, solicitous for the religious

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\* *Life of Father De Andreis.*

† De Courcy and Shea's *History of the Catholic Church in the United States.*

interests of the Floridas, proposed to detach them from the diocese of New Orleans, as a Vicariate Apostolic, and that Mr. Rosati should be appointed Vicar Apostolic thereof. His humility, however, would not allow him to accept the appointment, more especially as he found his services so much needed in Upper Louisiana. Subsequently Bishop Dubourg urged the Holy See to elevate Mr. Rosati to the dignity and office of Bishop and to make him his own coadjutor. Knowing his reluctance to accept the episcopal rank, Bishop Dubourg requested that the bull should be accompanied by a precept of obedience requiring his submission. Pope Leo XII. complied with these requests, so that, in 1823, Mr. Rosati received an apostolic brief, appointing him coadjutor to New Orleans, and commanding him to accept. Another brief, at the same time, decreed that after the lapse of three years the diocese of New Orleans should be divided into two dioceses, the Sees of which should be located at New Orleans and St. Louis; that Bishop Dubourg should choose which of these he preferred to govern, and that Bishop Rosati should be appointed to the other; and should Bishop Dubourg die before the expiration of the three years, Bishop Rosati should succeed him as Bishop of New Orleans. Bishop Rosati was consecrated Bishop of Tenegra *in partibus*, by Bishop Dubourg, at New Orleans, March 25, 1824. He continued to reside at St. Louis. On the resignation of Bishop Dubourg, before the expiration of the three years, Bishop Rosati became charged with the administration of the diocese of New Orleans, where he fixed his residence until, in 1827, Pope Leo XII. appointed him first Bishop of St. Louis. He then removed his residence to St. Louis, but continued to be Administrator

of the diocese of New Orleans until the appointment of Bishop De Neckene to that See. He also continued to be Superior of the Congregation of the Lazarists until the arrival of Mr. J. B. Tornatore, in 1830. In these varied and responsible positions the time and labors of Bishop Rosati were divided between New Orleans, St. Louis, and the Barrens, and while the duties of any one of these offices would have been sufficient for the shoulders of any one man, he seemed to discharge them all with ease, and certainly with success and efficiency. He loved the peaceful retreat of the Barrens, and even desired to make it his residence and govern his diocese therefrom; but he sacrificed his preference and made St. Louis his residence. It is said that he ever governed his time and labors according to the rules and discipline of his dear Seminary, as far as it was possible in his new position.

When the great extent of his diocese is considered, it is difficult for us to understand how Bishop Rosati accomplished so much. Embracing, as it did, the States of Missouri, Arkansas, and two-thirds of Illinois, and the Territories stretching northward beyond the sources of the Mississippi, and westward beyond the sources of the Missouri, there was no part of it which did not feel the vivifying and creative power of his great mind and heart. With the exception of fifteen or twenty small towns or villages inhabited by French and Spanish settlers, this vast region was a wilderness, the hunting-grounds and war-paths of the savage Indians, and the undisputed domain of wild beasts. The inhabitants of French and Spanish descent had almost lost the faith for want of priest and altar, and the teachings of the early Catholic missionaries, after so long and lamentable an interrup-

tion, scarcely lingered amongst the Indians in the forms of dim traditions, that were yielding constantly to former superstitions and atrocities. But all these were equally the spiritual children of Bishop Rosati, who left no resource untried to gain or save them to the Church. One of his greatest labors was the successful administration and powerful assistance in the permanent establishment of the Congregation of the Mission, whose priests he sent forth as messengers of peace, repentance, purity, and regeneration into this vast field. Many of the most illustrious missionaries of this country, such men as Archbishop Odin and Bishop Timon, were his disciples. To the honor of this great and good Bishop it may be said, that he always led the way and inspired others by his untiring zeal and labors. He encouraged the religious orders of the Church to enter this great field. The Jesuits, though first established at Florissant by Bishop Dubourg, found in Bishop Rosati their great friend. Under his patronage they established a novitiate of the Order at Florissant, formed a separate province for the West, and in 1829 the College, now University of St. Louis was confided to their care. The Ladies of the Sacred Heart were greatly encouraged by his fostering hand, and in 1827 their Monastery at St. Louis was founded by Mr. John Mullanphy, who gave to these ladies a large brick building, with twenty-five acres of land, within the limits of the city. The object of this generous donation was to enable them to educate a certain number of poor orphan girls, who were also maintained by the institution. In 1836 he introduced from Lyons, France, the first Sisters of St. Joseph in America, whom he established in the ancient French parish of Cahokia. The Sisters of the Visitation were

admirable instructors of young ladies, were also introduced into his diocese by him, as were also the Sisters of Charity from Emmitsburg, those angels of relief, sympathy, and mercy. He took a profound interest in the Order of Sisters of Charity in the United States, and made great efforts to secure from the authorities of the Order in France the union of the Sisters in America with the Mother House abroad, an object said to have been earnestly desired by Mother Seton herself in her lifetime. Many of these institutions have since his day expanded into vast proportions, multiplying houses of instruction and relief in his own and many other dioceses. He was the founder and generous benefactor of numerous charitable establishments, amongst which may be mentioned orphan asylums, a school for deaf and dumb female children, and the St. Louis Hospital under the care of the Sisters of Charity. This last institution, as early as 1840, received as many as twelve hundred patients. The original house and lot of this hospital were also the gift of Mr. Mullanphy. The City of St. Louis and the Government of the United States adopted it as the place to which they sent their respective patients. It is said to have been the first institution of the kind commenced in the United States; the Sisters were so poor that Bishop Rosati generously gave them his own watch, which was the only timepiece they possessed for many years.

In 1826, when Bishop Rosati had the happiness of consecrating Bishop Portier, of Mobile, at St. Louis, he was assisted by no less than thirteen priests, one sub-deacon, and thirteen ecclesiastics in minor orders, all of the diocese of St. Louis: a goodly increase for so short a period. He loved his clergy with a father's affection,



and evidenced great joy when, as on this occasion, he stood in the midst of them, either to praise and extol the mercies and gifts of God, or to lay broader the foundations of the Church, or to lead by his example or precept the way to heaven. An evidence of his warmth of heart and religious veneration was given on the occasion of his visit, in 1827, to Bishop Flaget, whose guest he had been ten years before on his journey westward. It is related that so impressed was Bishop Rosati with the sanctity, simplicity, and worth of Bishop Flaget, that, on taking leave of him, he fell upon his knees and would not rise without his blessing. Bishop Flaget, on his part, was overcome by the humility and virtue of his younger colleague, and, falling upon his knees, he in turn begged the blessing of Bishop Rosati, "and the scene closed with a mutual benediction imparted to each other, and a parting embrace." \*

On the 28th of October, 1834, Bishop Rosati enjoyed the consolation of consecrating the fine Cathedral of St. Louis, a work which had been to him the object of great solicitude and determined effort for several years. When he commenced the work, the people were astonished at his courage, not to say rashness, considering his small means ; but when they witnessed its progress and completion, they were unable to understand how the Bishop could accomplish such wonders. The cost of the edifice was sixty thousand dollars ; it was greatly admired for its beauty, elegance, and ample proportions. Five bishops, twenty-eight priests, twelve of whom were from different nations, and a long line of young ecclesiastics assisted at the ceremony. The Pontifical High Mass was sung by the Bishop himself, and an eye-witness has

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\* Archbishop Spalding's *Life of Bishop Flaget*.

said: "More than once did his mellow, religious, and paternal voice betray, in spite of him, the feeling of adoration, of gratitude, of love of God, and zeal for the salvation of the souls of his people, with which his heart was overpowered." Besides this splendid monument of his devotion, he erected numerous fine churches throughout his diocese in place of the log chapels he found on his arrival.

In council Bishop Rosati was eminently wise, prudent, and suggestive. He was an active member of the first four Provincial Councils of Baltimore, and his gifted pen wrote many of their most important, learned, and eloquent documents. In this respect he seems to have filled a position in those august assemblies afterwards so ably supplied by Archbishop Kenrick, of Baltimore. The warm, generous, and classic letter, addressed by the Fathers of the Fourth Council of Baltimore to those two noble confessors of the faith, to the Right Rev. Claude Augustus de Droste de Vischering, Bishop of Cologne, and to the Most Rev. Martin de Dunnin, Archbishop of Posen, was the production of his pen. His own pastoral letters, addressed to his diocese, are among the finest productions of the kind, and are such as only an apostle of the true faith could produce. His sermons were not only eloquent, but efficacious, producing a profound impression on the minds and hearts of his hearers, whatever might be their religious belief. An extract from a memoir prepared by himself affords ample proof of the abundant fruits produced by his missionary labors in the City of St. Louis alone in one year: "In the course of the year 1839 two hundred and eighty-nine Protestants embraced the Catholic religion at St. Louis, and during the following years the number must have been still

more considerable. The baptisms during the same year amounted to one thousand five hundred and forty-eight; the confirmations, six hundred and eighty-four; first communions, about ten thousand." As a pulpit orator, he was accomplished in two languages besides his own Italian—that is to say, in English and French—and he frequently addressed congregations in each of these tongues on the same occasion. His visitations through his extended diocese were most laborious and efficacious. He performed in them not only the functions appertaining to the episcopal office, but the most onerous and varied duties of the priesthood. The intervals between his public engagements he employed in offices of charity. His advent was hailed everywhere, and by all denominations, as that of a messenger from heaven. It was no uncommon thing for him to enter villages in the remote parts of Missouri amidst the ringing of bells, and on more than one occasion he was met at some distance from the town by the pastor and people, among whom were many Protestants; was escorted with every demonstration of joy and reverence over a road strewed with branches of trees and evergreens, while the first citizens of the place held a canopy over his head. His reputation was not confined to any part of the country, for when he visited Boston in November, 1829, after the Council which he had attended at Baltimore, he was received and treated with extraordinary honor, recognized by all as due to one whose good deeds were so remarkable. He accompanied Bishop Fenwick to Boston on the invitation of the latter, Rev. Messrs. Blanc and Jean jean joining the company. He celebrated Mass in the Church of the Holy Cross on Sunday, November 16, on which occasion the clergyman who read the Pastoral

Letter of the Council alluded to him in terms the most respectful and eulogistic. "He remarked that this, to the Catholics of Boston, ought to be a day of religious exultation; that in the Right Rev. celebrant they beheld a former professor of theology in the celebrated Propaganda at Rome, who had not only imbibed the pure classic, but, what was infinitely superior, the Catholic fragrance of the Eternal City." Dr. Rosati was delighted at the spread of Catholicity in New England, and his Catholic heart was pleased at witnessing the crowds that approached communion at the seven Masses offered that day in the Church of the Holy Cross. After a brief stay in Boston, he visited the Canadas, where he experienced the consolation of beholding religious scenes, such as he had often witnessed in Italy and France. On his return to the Seminary at the Barrens, December 27, he found six Mexicans awaiting at his hands the reception of holy orders, which the unfortunate state of their own country did not afford them the means of obtaining there. He proceeded at once to bestow upon these gentlemen, who were highly commended for their edifying conduct, their lively and sound faith, and ecclesiastical bearing, on three successive days, the minor orders of Sub-deaconship and Deaconship, and the Holy Order of the Priesthood. Five of them belonged to the diocese of Valladolid, and the sixth was a Trinitarian Friar of the Order of Mercy, from the diocese of Guadalajara. There was also awaiting his return a Catholic gentleman, Francisco Torres, who had travelled from the Pacific coast to receive at the Bishop's hands the Sacrament of Confirmation.

On April 25, 1840, Bishop Rosati left St. Louis for Baltimore to attend the Fourth Provincial Council; but

before leaving his diocese, he made arrangements for his absence during a visit he had arranged to make to Rome, after the adjournment of the Council. He was received in Rome with great consideration, not only by Pope Gregory XVI., who had a high regard for him, but also by the other ecclesiastical dignitaries of the Eternal City. The Holy Father gave him two places in the Propaganda for young ecclesiastical students destined for the Mission of Missouri. He was appointed Apostolic Delegate, for the purpose of seeing if measures could be agreed upon for the re-establishment of the ecclesiastical hierarchy, and for settling the ecclesiastical affairs between the Holy See and the Republic of Hayti. Before repairing to the island of Hayti on this delicate and important mission, he embarked for the United States, October 30, arriving at Boston November 18, 1841. In the midst of these general services to the Church he had not forgotten the interests of the diocese of St. Louis, which was so dear to him. Before leaving St. Louis for the Provincial Council, in 1840, he had obtained from Rome the appointment of Rev. John Timon, afterwards Bishop of Buffalo, as his coadjutor. But that gentleman returned the bulls to Rome, preferring to continue in his duties as Visitor of the Congregation of the Mission. He next secured the appointment of the Rev. Peter Richard Kenrick, now Archbishop of St. Louis, as his coadjutor, whom he consecrated at Philadelphia, November 30. He announced this event to his flock from Philadelphia, in a letter teeming with sentiments of paternal solicitude and devotion. He then returned to New York, and embarked from that port for Port-au-Prince, January 15, 1842, accompanied by Rev. Mr. Cessans, his secretary. After a favorable passage

of fourteen days, he landed in excellent health at Port-au-Prince, January 29, and was received most joyfully by the clergy and people, and with that reverence which his own personal dignity and his sacred office inspired. When the object of his mission was made known to the people, their delight was without bounds. He was received by President Boyer, in an audience held January 31, with that respect which was due to his ecclesiastical and diplomatic character. His documents were delivered, himself recognized as Apostolic Delegate, and the President, on reading the letter of His Holiness, remarked that the constant anxiety of the Holy Father about the spiritual welfare of his children at Hayti imposed upon him (the President) the task of seconding, with all possible zeal, the views of the Sovereign Pontiff. He added that he would appoint a commissioner for the purpose of arranging affairs with the Prelate. It was also observed by the President that religion, in his opinion, was the most solid foundation of the prosperity of all States; that the people of Hayti were essentially Catholic, were attached to their religion, and convinced of its necessity. As a proof of this statement, he referred to the failure of the Protestant mission in that country, remarking, at the same time, that the Protestant place of worship was frequented only by foreigners who were not Catholics. The President promised his efficient co-operation in establishing religion on a firm basis in the republic, in proof of which he expressed great joy at learning of the existence of the society of colored Sisters at Baltimore, and directed his Secretary of State to write to the Rev. Mr. Joubert, their Superior, for the purpose of securing their services in Hayti. A committee of five was named, who, after three conferences with Dr. Rosati, agreed

upon a *Concordat*, which the Prelate was requested to present to His Holiness. The President also agreed to appoint an envoy to meet Bishop Rosati at Rome, for the purpose of concluding and signing the treaty with the Holy See. This arrangement, which had so long been desired, awakened the greatest joy among the people. The church in which Bishop Rosati officiated at Port-au-Prince was crowded daily at his Mass, and the strongest indications were given of the religious dispositions of the people.

A few days after the negotiations were concluded, the President gave a state-dinner in honor of Bishop Rosati, which was attended by one hundred and thirty distinguished guests, amongst whom were the French and English Consuls, and the principal civil and military officers of the Republic. After dinner, the following toast was proposed by the President: "His Holiness Pope Gregory XVI. ; may God grant him yet many years to live for the prosperity of his Church and the happiness of the Christian world." The toast found an echo in every breast. In return Dr. Rosati gave as his toast: "The President of Hayti, and prosperity to that Republic." Bishop Rosati was also treated with great respect and hospitality by the principal citizens, and particularly by Mr. Levasseur, the French Consul. On February 17 he consecrated some oil in the parish church, that article having become scarce in the island, and bestowed the Sacrament of Confirmation on four hundred and forty-eight adults, who received the sacrament with every evidence of piety and joy.

Having succeeded in his negotiations with President Boyer, he embarked on board a French corvette, February 22, and arrived at Brest on Easter day. He re-

turned to Rome, and laid before His Holiness the results of his important and interesting mission, and spent the remainder of the year in that city. Besides other tokens of the Holy Father's appreciation of his services to religion, he bestowed upon the Bishop the appointment as one of the Assistant Prelates of the Pontifical throne.

The health of Bishop Rosati, however, had become impaired by exposure during his travels in the discharge of his important duties, and he was attacked at Rome by a violent affection of the lungs. In the beginning of the following year his health appeared to be in a great measure restored. He was now despatched a second time to Hayti, in order that he might consummate what he had so auspiciously commenced. He left Rome for Paris, having in view his return by way of the United States, in order that he might attend the Fifth Provincial Council at Baltimore. At Paris, however, his disease returned, and he was detained there until the middle of August, when, on the advice of his physician, and in the hope that the more genial air of his native country might relieve his sufferings, and, perhaps, restore his health, he returned to Rome. But it was too late: Rome saw the commencement of his useful and saintly career, and now Rome was to witness its untimely termination. He expired September 25, 1843, honored and esteemed in two hemispheres, and lamented by the whole Church. The Holy Father, who valued him in a high degree, and honored him with his friendship, was starting to visit him in his illness when the sad intelligence of his death arrived at the Vatican. It has been well said of Bishop Rosati, that "He was truly a holy Bishop, worthy of the brightest ages of the Church."



## RT. REV. BENEDICT JOSEPH FENWICK, D.D.

*Second Bishop of Boston, A.D. 1825.\**

THE exalted virtues and noble character of Bishop Benedict Joseph Fenwick are affectionately remembered by large numbers of all denominations in this country. The lasting services he rendered to the American Church have raised up many monuments to his fame. He truly illustrated, in his life, the virtues of a Christian, the zeal of an apostle, and the loving tenderness of a true Bishop and father of his flock.

He was born September 3, 1782, near Leonardtown, St. Mary's County, Maryland. The Fenwicks of Northumberland County, England, were the ancestors of the Maryland Fenwicks, and "Fenwick Manor," on the Patuxent, received its name from the family seat in England. Cuthbert Fenwick, the founder of the family in this country, was one of the original Catholic Pilgrims who fled from religious persecution in their own country, and, under the auspices of Lord Baltimore and the guidance of his brother, Gov. Leonard Calvert, founded the colony of Maryland, and proclaimed civil and religious liberty as the corner-stone of its institutions. For two centuries this family were zealous supporters of the faith of their ancestors, through prosperity and adversity; and, if we may judge from the number of eminent and zealous ecclesiastics contributed by it to the Church in the present century, their piety and faith grew with increased

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\* Authorities: *Catholic Almanac* for 1850; *Catholic Magazine* for 1846; *Catholic Miscellany*; De Courcy & Shea's *Catholic Church in the U. S.*; Davis' *Day Star of American Freedom*, etc., etc.

lustre in the ordeal of adversity, and as time and generations passed away.\*

The early education of Benedict Joseph was derived from his good parents, who, in common with the Catholics of that day in Maryland, were distinguished for an abiding faith, a sincere devotion, and a conscientious discharge of duty. Of his mother, in particular, he always spoke throughout life in terms of the most tender affection and filial gratitude, as the one, under God, to whom he owed all that he possessed of religion and piety. It had been the custom among the Catholics of Maryland, during the Protestant ascendancy in the colony and the disallowance of Catholic institutions of education, to send their children to the Catholic colleges of Belgium and France to prosecute their studies. But no sooner was the necessity for this removed by the American Revolution, and the restoration of that religious liberty which their ancestors had enjoyed and permitted all to participate in, than Catholics began to provide suitable colleges for the education of their youth at home. Georgetown College was the first Catholic college founded in this country. It was established in 1792, and on the 8th of April of the following year, Benedict Joseph Fenwick and his elder brother, Enoch, entered as students in this infant seminary of learning. They were fellow-students with, and enjoyed the companionship and friendship of, the good and gifted Gaston, of North Carolina.

The youthful Fenwick was soon distinguished among his comrades for his quickness of intellect and rare talents,

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\* Bishop Edward Fenwick, of Cincinnati, and Rev. George Fenwick, Rev. John Fenwick, Rev. Enoch Fenwick, and several other learned and distinguished priests of the same name, were members of this pious family: Archbishop Spalding is also said to be related to the Fenwicks.

as well as by his genial and companionable traits of character, and by his profound piety and sincere devotion. He won the highest academic honors of his Alma Mater, and, after finishing his course of philosophy, he occupied the chair of professor in some of the highest branches of education. Among his colleagues as professors were the Rev. Fathers Nerinckx, David, Dubourg, and others, who afterwards became distinguished for their services to religion in the United States.

While thus engaged, the young professor, carried on by his zealous love for his neighbor, his devotion to the cause of truth and the salvation of souls, was strongly inclined to embrace the sacred ministry, for which he felt an inward vocation. He resolved to dedicate himself to that holy office. Accordingly, in 1805, he entered the Theological Seminary of St. Sulpice, afterwards St. Mary's, then under the direction of the venerable and learned Father Nagot, and devoted himself earnestly to the study of theology, the "queen of sciences," and to his preparation for the priesthood. Here he made the acquaintance and participated in the friendship of the saintly Flaget, who was afterwards the first Bishop of Kentucky, and was recognized as a Patriarch of Catholicity in the West. A biographer of Bishop Fenwick thus speaks of the young Levite while under the Sulpitians at Baltimore:—"The young student in theology was no less successful in his studies in Baltimore than he had been at Georgetown, and there, too, he won the esteem and affection of both professors and students. The good Father Garnier, late Superior General of the Sulpitians, loved often to speak of the amiable qualities, the quickness of apprehension, the solidity of judgment, and the happy wit of the young Fenwick, whose name and memory were ever fresh in

his mind." \* As soon as the Society of Jesus was restored in the United States, in 1806, and the College of Georgetown placed under the charge of the members of that illustrious Order, Mr. Fenwick and his brother Enoch entered it among the first as theological students and scholastics of the Society. Here the teachings of an Ignatius and the example of a Xavier made the most lasting impressions upon his mind and character, and laid the foundation of those brilliant virtues which illustrated his after life. His close application to study, the readiness with which he acquired the learning necessary for that important step, and the great demand then existing for an increase of the clergy of the country, all contributed to shorten the term of his studies and hasten his ordination. He was elevated to the priesthood and ordained by Bishop Neale, then coadjutor to Archbishop Carroll, March 12, 1808, at Georgetown College. In 1809 he was sent by his superiors, together with Father Anthony Kohlman, S. J., to New York, to attend to the spiritual wants of the scattered Catholics in that city and vicinity. St. Peter's, then the only Catholic Church in that city, was placed under their charge, and Fathers Fenwick and Kohlman devoted themselves with untiring zeal to the promotion of their neighbors' good and to the spread of religion and education among the people. An episcopal See was now erected at New York, and these good priests were cheered with the hope of soon welcoming to his diocese the newly appointed Bishop, the Right Rev. Luke Concanen; but they were not destined to enjoy this happiness. Bishop Concanen died at Naples on the eve of his departure for New York, and the diocese was left for some time without a chief pastor. In

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\* *Catholic Almanac.*

the mean time Fathers Kohlman and Fenwick were building up and cementing the Church of New York. Early in 1809 a Catholic school was established, and with the assistance of four young scholastics of the Society of Jesus, Messrs. Michael White, James Redmond, Adam Marshall, and James Wallace, conducted with great success. At first the institution was located on some lots in front of the Cathedral, which had been purchased as a site for that purpose; in September it was transferred to Broadway, and in the following year it was removed to the corner of Fifth avenue and Fiftieth street. The school was called "The New York Literary Institution," and the same biographer thus alludes to it:—"The New York Literary Institution, under his (Father Fenwick's) guidance, reached an eminence scarcely surpassed by any at the present day. In 1813 the Institution contained seventy-four boarders. Such was its reputation even among Protestants, that Governor Tompkins, afterwards Vice-President of the United States, thought none more eligible for the education of his own children, and ever afterwards professed towards its president the highest esteem. De Witt Clinton also, when Mayor of New York, testified his high regard for him by acceding to his request in behalf of some unfortunate Catholics who came within the penalties of the civil law, and were to be imprisoned for some civil offence." The good Jesuits found it difficult to sustain the care of this Institution and at the same time perform their other varied and important duties. Fortunately there was a body of religious in New York who were willing to assume its conduct, and the Institution was accordingly transferred to the Order of Trappists, who had recently entered the diocese.

One of the most interesting events in the life of Bishop Fenwick was the visit which he, together with Father Kohlman, paid to Thomas Paine, the philosopher and infidel. Father Fenwick wrote an interesting account of this circumstance in a letter addressed by himself, while Bishop of Boston, to his brother, Rev. Enoch Fenwick, at Georgetown College, which will be read with interest: "A short time before Paine died, I was sent for by him. He was prompted to this by a poor Catholic woman, who went to see him in his sickness, and who told him, among other things, that, in his wretched condition, if any body could do him good, it would be a Roman Catholic priest. This woman was an American convert (formerly a Shaking Quakeress), whom I had received into the Church only a few weeks before. She was the bearer of the message to me from Paine. I stated this circumstance to F. Kohlman at breakfast, and requested him to accompany me. After some solicitation on my part, he agreed to do so, at which I was greatly rejoiced, because I was at the time quite young and inexperienced in the ministry, and was glad to have his assistance, as I knew, from the great reputation of Paine, that I should have to do with one of the most impious as well as infamous of men.

"We shortly after set out for the house at Greenwich where Paine lodged, and on the way agreed upon a mode of proceeding with him.

"We arrived at the house; a decent-looking elderly woman (probably his housekeeper) came to the door, and inquired whether we were the Catholic priests, 'for,' said she, 'Mr. Paine has been so much annoyed of late by ministers of different other denominations calling upon him, that he has left express orders with me to ad-

mit no one to-day but the clergymen of the Catholic Church.' Upon assuring her that we were Catholic clergymen, she opened the door, and showed us into the parlor. She then left the room, and shortly after returned to inform us that Paine was asleep, and at the same time expressed a wish that we would not disturb him; 'for,' said she, 'he is always in a bad humor when roused out of his sleep—'tis better to wait a little till he be awake.' We accordingly sat down and resolved to await the more favorable moment. 'Gentlemen,' said the lady, after having taken her seat also, 'I really wish you may succeed with Mr. Paine; for he is laboring under great distress of mind ever since he was informed by his physicians that he cannot possibly live, and must die shortly. He sent for you to-day because he was told that if any one could do him good you might. Possibly he may think that you know of some remedy which his physicians are ignorant of. He is truly to be pitied. His cries, when he is left alone, are truly heart-rending. '*O, Lord, help me!*' he will exclaim during his paroxysms of distress, '*God help me!*' '*Jesus Christ help me!*' repeating the same expressions without any the least variation, in a tone of voice that would alarm the house. Sometimes he will say: '*O, God, what have I done to suffer so much!*' Then, shortly after: '*But there is no God!*' And again, a little after: '*Yet if there should be, what will become of me hereafter?*' Thus he will continue for some time, when on a sudden he will scream as if in terror and agony, and call out for me by name. On one of these occasions, which are very frequent, I went to him and inquired what he wanted. '*Stay with me,*' he replied, '*for God's sake; for I cannot bear to be left alone.*' I then observed that I could not

always be with him, as I had much to attend to in the house. '*Then,*' said he, '*send even a child to stay with me; for it is a hell to be alone.*' I never saw,' she concluded, 'a more unhappy—a more forsaken man; it seems he cannot reconcile himself to die.'

"Such was the conversation of the woman who had received us, and who probably had been employed to nurse and take care of him during his illness. She was a Protestant, yet seemed very desirous that we should afford him some relief in his state of abandonment, bordering on complete despair. Having remained thus some time in the parlor, we at length heard a noise in the adjoining room across the passage-way, which induced us to believe that Mr. Paine, who was sick in that room, had awoke. We accordingly proposed to proceed thither, which was assented to by the woman, and she opened the door for us. On entering we found him just getting out of his slumber. A more wretched being in appearance I never before beheld. He was lying in a bed sufficiently decent in itself, but at present besmeared with filth; his look was that of a man greatly tortured in mind; his eyes haggard, his countenance forbidding, and his whole appearance that of one whose better days had been but one continued scene of debauch. His only nourishment at this time, as we were informed, was nothing more than milk punch, in which he indulged to the full extent of his weak state. He had partaken, undoubtedly, but very recently of it, as the sides and corners of his mouth exhibited very unequivocal traces of it as well as of blood, which had also flowed in the track and left its marks on the pillow. His face, to a certain extent, had also been besmeared with it. The head of his bed was against the side of the room through which the door



opened. F. Kohlman, having entered first, took a seat on the side, near the foot of his bed. I took my seat on the same side near the head. Thus, in the posture in which Paine lay, his eyes could easily bear on F. Kohlman, but not on me easily without turning his head.

- “As soon as we had seated ourselves, F. Kohlman, in a very mild tone of voice, informed him that we were Catholic priests, and were come, on his invitation, to see him. Paine made no reply. After a short pause, F. Kohlman proceeded thus, addressing himself to Paine in the French language, thinking that, as Paine had been in France, he was probably acquainted with that language (which, however, was not the fact), and might understand better what he said, as he had at that time a greater facility, and could express his thoughts better in it than in the English:—

“‘Mons. Paine, j’ai lu votre livre intitulé *L’Age de la Raison*, où vous avez attaqué l’écriture sainte avec une violence, sans bornes, et d’autres de vos écrits publiés en France: et je suis persuadé que.’ Paine here interrupted him abruptly, and in a sharp tone of voice, ordering him to speak English, thus: ‘Speak English, man, speak English.’—‘Mr. Paine, I have read your book entitled the *Age of Reason*, as well as other of your writings against the Christian religion; and I am at a loss to imagine how a man of your good sense could have employed his talents in attempting to undermine what, to say nothing of its divine establishment, the wisdom of ages has deemed most conducive to the happiness of man. The Christian religion, sir,’—

“‘That’s enough, sir, that’s enough,’ said Paine, again interrupting him; ‘I see what you would be about—I wish to hear no more from you, sir. My mind is made up on that

subject. I look upon the whole of the Christian scheme to be a tissue of absurdities and lies, and J. C. to be nothing more than a cunning knave and an impostor.'

"F. Kohlman here attempted to speak again, when Paine, with a lowering countenance, ordered him instantly to be silent and to trouble him no more. 'I have told you already that I wish to hear nothing more from you.'

"'The Bible, sir,' said F. Kohlman, still attempting to speak, 'is a sacred and divine book, which has stood the test and the criticism of abler pens than yours—pens which have made at least some show of argument, and—'

"'Your Bible,' returned Paine, 'contains nothing but fables; yes, fables, and I have proved it to a demonstration.'

"All this time I looked on the monster with pity, mingled with indignation at his blasphemies. I felt a degree of horror at thinking that in a very short time he would be cited to appear before the tribunal of his God, whom he so shockingly blasphemed, and with all his sins upon him. Seeing that F. Kohlman had completely failed in making any impression upon him, and that Paine could listen to nothing that came from him, nor would even suffer him to speak, I finally concluded to try what effect I might have. I accordingly commenced with observing: 'Mr. Paine, you will certainly allow that there exists a God, and this God cannot be indifferent to the conduct and actions of his creatures.'—'I will allow nothing, sir,' he hastily replied, 'I shall make no concessions.'—'Well, sir, if you will listen calmly for one moment,' said I, 'I will prove to you that there is such a Being; and I will demonstrate from His very nature that

He cannot be an idle spectator of our conduct.'—'Sir, I wish to hear nothing you have to say; I see your object, gentlemen, is to trouble me; I wish you to leave the room.' This he spoke in an exceedingly angry tone, so much so that he foamed at the mouth. 'Mr. Paine,' I continued, 'I assure you our object in coming hither was purely to do you good. We had no other motive. We had been given to understand that you wished to see us, and we are come accordingly, because it is a principle with us never to refuse our services to a dying man asking for them. But for this we should not have come, for we never obtrude upon any individual.'

"Paine, on hearing this, seemed to relax a little; in a milder tone of voice than any he had yet used, he replied, 'You can do me no good now—it is too late. I have tried different physicians, and their remedies have all failed. I have nothing now to expect (this he spoke with a sigh) but a speedy dissolution. My physicians have indeed told me as much.'—'You have misunderstood,' said I immediately to him, 'we are not come to prescribe any remedies for your bodily complaints, we only come to make you an offer of our ministry for the good of your immortal soul, which is in great danger of being forever cast off by the Almighty on account of your sins, and especially for the crime of having vilified and rejected His word, and uttered blasphemies against His Son.' Paine, on hearing this, was roused into a fury; he gritted his teeth, twisted and turned himself several times in his bed, uttering all the time the bitterest imprecations. I firmly believe, such was the rage in which he was at this time, that if he had had a pistol he would have shot one of us; for he conducted himself more like a madman than a rational creature. 'Begone,' says he, 'and trou-

ble me no more. I was in peace,' he continued, 'till you came.'—'We know better than that,' replied F. Kohlman, 'we know that you cannot be in peace—there can be no peace for the wicked; God has said it.'—'Away with you, and your God too; leave the room instantly!' he exclaimed; 'all that you have uttered are lies, filthy lies, and if I had a little more time I would prove it, as I did about your impostor Jesus Christ.'—'Monster,' exclaimed F. Kohlman, in a burst of zeal, 'you will have no more time—your hour is arrived. Think rather of the awful account you have already to render, and implore pardon of God; provoke no longer His just indignation upon your head.' Paine here ordered us again to retire, in the highest pitch of his voice, and seemed a very maniac with rage and madness. 'Let us go,' said I to F. Kohlman, 'we have nothing more to do here. He seems to be entirely abandoned by God; further words are lost upon him.'

"Upon this we withdrew both from the room, and left the unfortunate man to his own thoughts. I never, before or since, beheld a more hardened wretch.

"This, you may rely upon it, is a faithful and correct account of this transaction.

Upon the death of Bishop Concanen, Father Kohlman was appointed Administrator of the diocese of New York. Subsequently Father Fenwick was appointed to this important position, and discharged the arduous duties of it with marked ability; blending energy with mildness, and a ripe scholarship with a sound judgment, success crowned his administration at every step. He visited every part of the vast diocese, looking up the wandering Catholics and leading them back to the fold from which they had strayed, and by his learned and persuasive dis-

courses converting many Protestants to the ancient faith. In one of his visits to Albany, in search of the few Catholics living there, a Quaker lady of distinction in her own sect was so impressed by the earnestness, eloquence, and true Christian sentiments of one of his discourses, that she undertook, in the well-meant charity of her heart, the task of reclaiming so good and learned a man from what she supposed to be the error of Popery. She was received by Father Fenwick with every exhibition of gentleness, patience, and respect. The good lady, so far from carrying her point, received the grace of conversion through the instrumentality of her learned opponent, who received her profession of faith, and welcomed her to the one fold of Christ. Among other important and remarkable conversions effected through the ministry of Father Fenwick may be mentioned the following, viz. :—that of the Rev. Mr. Kewley, rector of the Episcopal Church of St. George, in the City of New York, who, after his conversion, went abroad, and is reported to have entered a religious house in Belgium ; that of the Rev. Virgil Barber, rector of the Episcopal Church and Seminary near Utica, New York, who subsequently entered the Society of Jesus, was received into the sacred ministry, and after many years performing the duties of professor at Georgetown College, died there, an object of great veneration. He had the consolation of seeing his example followed by all his family, for his wife and daughter entered a religious house at the same time that he joined the Society of Jesus, and his son, the Rev. Samuel Barber, became an ornament to the same Society and to the holy priesthood. Another conversion was that of the Rev. Mr. Ironside, an Episcopal minister, who edified all that knew him by his exemplary life in the Church, of

which he thenceforth lived and died an humble member. Many hundreds of conversions among the laity also rewarded the zeal of Father Fenwick in New York.

The increase of Catholics in the City of New York, under the untiring labors of Fathers Kohlman and Fenwick, rendered the erection of another church necessary to accommodate the people. Father Fenwick accordingly commenced the erection of the Cathedral of St. Patrick, from designs and plans of his own. It was not completed until after his departure from the diocese. He was Vicar-General of Bishop Connelly during the year 1816.

In the spring of 1817, his superiors recalled him from his New York mission, and he was appointed President of Georgetown College, a post which he filled for one year, and in the mean time performed the parochial duties of pastor of Trinity Church, Georgetown. The biographer of the Bishop makes the following notice of his presidency of the college: "The college never flourished more than when it was under his direction, for no nomination of a presiding officer could have been more popular. Returning to his Alma Mater, with his brow decked with the modest wreath of many laurels, gained in the peaceful service of a Christian warfare, Maryland hailed with increased exultation and fondness her son, who, honored abroad, had thus become more beloved at home. The pleasing reminiscences of his former abode in college had been kept alive and handed down by the admiring youth who before frequented his school; while his sincerity and urbane deportment, in which the polish of the gentleman was perfected by the probity of the Christian, entirely gained the good graces and the confidence of their parents."

His adaptation to new and trying duties was now illustrated. As far back as the episcopate of Archbishop Neale, troubles had existed in the church at Charleston, South Carolina. The spirit of disunion and schism which divided and disorganized the Catholics there, notwithstanding the efforts of the good Archbishop, continued to exist, and it remained for his successor, Archbishop Maréchal, to exert his efforts to the same end. The latter applied, in the fall of 1818, to the Society of Jesus for, and obtained the services of, Father Fenwick, and sent him as Vicar-General to Charleston, to take charge of the religious interests of that city, and heal the wounds of that afflicted portion of the flock of Christ. The people were divided between two parties, the one speaking French, and the other speaking English; all attending one and the same church, and each insisting on having the sermons preached in their own language to the exclusion of the other. Each party was unwilling to remain in church while a sermon was preached in the language of the opposite one. Father Fenwick's thoroughness of education, his varied experience, good humor, untiring patience and charity, blended with firmness, and his ability to preach fluently in each language, peculiarly qualified him for the task now imposed upon him. His ingenuity invented a somewhat novel as well as practical and good-humored mode of making peace by attempting to please both parties at one and the same time, and thus showing them the folly of their conduct. Ascending the pulpit, he commenced his discourse in both languages, alternating the French and English in rapid succession. The experiment was successful; peace was restored, and the members of the congregation knew each other ever afterwards, not as

French, English, or Irish, but only as Catholics. Thus, by the exercise of a practical judgment and amiable deportment, he secured a happy solution of a most embarrassing difficulty, which for several years had baffled the efforts and defied the authority of the rulers of the Church.

A wide extent of country was visited and administered unto by him, and his missionary calls not unfrequently carried him on journeys of two and even three hundred miles distance, to administer the sacraments and assist the dying. His zeal in the cause of religion, and his desire to promote the interests of the new diocese erected for the Carolinas, induced him to remain at Charleston, separated from his Order and diocese, for one year after the advent of Bishop England, who, in his history of the diocese of Charleston,\* alludes to Father Fenwick's services to the Church in that city in the following terms: "In 1817 peace was in some degree restored to the church of Charleston by the exertions of the present respectable Bishop of Boston, Doctor Fenwick, a native of Maryland, and a member of the Society of Jesuits, who was accompanied by the Rev. Dr. Wallace, a native of the County Kilkenny, Ireland. By the prudent administration, the zealous discharge of every duty, and the conciliating manners of these gentlemen, and by removing some of the causes of previous irritation, much good was effected; the people were reunited, the church reopened, and the sacraments again regularly approached by many who had been long absent."

Father Fenwick returned to Georgetown College in May, 1822, and by order of his Superior entered on the duties of Minister of the College and Procurator-General of the Society of Jesus in this country. In 1824 he was

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\* Bishop England's Works, Vol. iii., p. 253.



again appointed President of the College, which office he filled for about a year, when he was sent to Charles County, Maryland, to assume the spiritual direction of the Carmelite Convent then located there, which was subsequently removed to Baltimore, succeeding in these duties the venerable Father Charles Neale, and continuing to perform them, and to attend at the same time to the parochial duties of the neighborhood, with zeal and devotion, until the highest authority in the Catholic Church called him to another and vastly more arduous and important station.

The episcopal see of Boston had been left vacant by the retirement of Bishop Cheverus to France. In July, 1825, Father Fenwick received from Rome the bulls of Pope Leo XII., dated May 10, 1825, appointing him successor to the saintly Cheverus. His first step, on receiving these documents, was to retire for eight days from the world, and in spiritual retreat to commune with God and his conscience as to his duties in this important crisis, and to prepare himself for the arduous and exalted position to which he had been called. He then repaired to Baltimore, and was consecrated on the festival of All Saints, 1825, by the Most Rev. Archbishop Maréchal, assisted by the Right Rev. Dr. England, Bishop of Charleston, and the Right Rev. Henry Conwell, Bishop of Philadelphia. Bishop England delivered on this occasion one of his masterly sermons, on the origin, foundation, and extent of the episcopal power. The concourse of people at the Cathedral was immense, including many distinguished public functionaries, and clergymen of other denominations. Again returning to his Alma Mater at Georgetown, and taking leave of and asking the prayers of his associates of the Society of

Jesus, Bishop Fenwick departed for Boston, accompanied by Bishop England and the Rev. Virgil Barber. He arrived at his See on the third of December. The following article, from the *Boston Gazette*, is at once creditable to the enlightened journal, which in 1825 dealt so fairly with Catholic interests in the midst of a prejudiced community, and to the distinguished persons noticed therein :

*"The appointment of a Catholic Bishop of Boston.—*The Rev. Dr. Taylor yesterday announced to his flock that the bulls for the appointment of the Very Rev. Benedict Fenwick, of Maryland, to be Roman Catholic Bishop of Boston, had arrived, and that the consecration would take place at Baltimore about the 1st of November next, and that Bishop Fenwick would soon after reach this city, to take upon himself the duties of the office;—that he (Mr. Taylor) should depart for Europe about the 15th of November. Mr. Taylor spoke in high terms of the virtues of Mr. Fenwick—his mildness, his urbanity, and his learning; and congratulated the congregation and the Bishop elect upon this appointment over a people so kind, so grateful, and so generous to their spiritual guides."

The following interesting account of Bishop Fenwick's installation is given in the *United States Catholic Miscellany* of December 21, 1825:—"On Sunday, the 4th, the Rev. Mr. Taylor, attended by the Rev. Messrs. Ryan, of Maine, and Byrne, of Boston, appeared at the altar of the Cathedral Church of the Holy Cross in Boston, and shortly after the Rev. Mr. Barber, of New Hampshire, entered the sanctuary, attended by the Bishop of Charleston, who accompanied the Right Rev. Dr. Fenwick to his See. Doctor Fenwick, in his vestments, with his mitre

and crozier, followed. And the Bishop of Charleston addressed Mr. Taylor, introducing the new Bishop, and presenting the documents of his appointment and certificates of consecration, stated that he came to take possession of his See. A translation of those documents was then read, after which Mr. Taylor addressed the congregation in a strain of eloquence seldom surpassed, in which he stated the gratification which he felt in resigning his place and expectations to a native American, and to one who had been so eminently useful in the American Church. After paying a well-merited compliment to the memory of the Rev. Dr. Matignon, and to Doctor Cheverus, he spoke in the highest commendation of the purity and zeal of the clergy then before him, and of the docility, piety, and other virtues of the flock, of the liberality and charity of their brethren, and expressed his feelings of respect for Bishop England, the associate of his earlier days, and his companion in the country which they both once looked upon as their own: after which he expressed his gratitude to the new Prelate for the kind request which he had made, that he (Mr. Taylor) would continue with him in the same situation of Vicar-General, as he had been with his predecessor, and stated that nothing would have induced him to decline acceding to the request except the cause which he now assigned; he then read a letter from Doctor Cheverus inviting him to Montauban, and this invitation he had accepted. He then prayed for many happy and prosperous years to the Bishop and his flocks, requesting to be remembered in their sacrifices and prayers. The Bishops, clergy, and congregation, in which were several hundred highly respectable members of other denominations, were deeply affected. Mr. Taylor then pointed out his chair

to the new Prelate, and the Bishop of Charleston then led the Bishop of Boston thereto, and the usual prayers upon the arrival of a new Prelate in his See were said by Mr. Taylor.

“ Doctor Fenwick then prepared for High Mass, which he celebrated, being attended by the Rev. Mr. Barber as Deacon, and the Rev. Mr. Byrne as Subdeacon. Dr. England occupied a chair provided for him at the opposite side, where he was attended by the Rev. Messrs. Taylor and Ryan, and after the Gospel he preached on the duties which the flock owes to its Bishop. During the discourse he took occasion to expatiate upon the virtues and talents of the former pastors of that church, the good effects of which were so gratifying, evinced in the fine piety and Christian demeanor of the Catholics of New England. He also paid a well-deserved tribute to the good qualities of their present Bishop, with whom he was intimately acquainted, and from whom he had experienced much kindness and considerable aid in the discharge of his own duties. He also spoke in terms of gratitude of the liberality and charity of his separated brethren in Boston, for their aid in the erection of that church, and their kindness always exhibited to its pastors. At Vespers the Right Rev. Dr. Fenwick officiated, and the Bishop of Charleston preached on the Gospel of the day. The church was closely thronged on both occasions, and the congregation was deeply impressed, as well with the grateful recollection of the services of those who had departed, of him who was about to leave them, and of respect for their new Prelate.”

Few situations could be more difficult or embarrassing than that of the newly consecrated Bishop of Boston. On the withdrawal of the Rev. Mr. Taylor, who was

fully acquainted with the history, wants, prospects, and condition of the diocese, he was left to his own resources ; among strangers, and in a community educated with many prejudices against his religion and his office ; and with only two priests, the Rev. P. Byrne, of Boston, and the Rev. Dr. Ryan, who was engrossed with the cares and labors of a large congregation several hundred miles distant. The diocese extended over the whole of New England. At that time there were, besides his own Episcopal Church of the Holy Cross, but three Catholic churches in New England fit for divine service. These were St. Augustine's, in south Boston ; St. Patrick's, in New Castle, Maine, of which the Rev. Dr. Ryan was pastor ; and a small church in Claremont, New Hampshire, which was now confided to the care of Father Barber. Bishop Fenwick was also without means or resources. His flock was scattered over this vast diocese ; and while ministers were not at hand to attend to the many and distant calls which would certainly be made for spiritual attendance on the sick and dying, the good Bishop saw but little prospect of adding to their number. Entering as he did upon his office under such disheartening circumstances, the Bishop's usual cheerfulness and courage sustained him in the undertaking ; and, although he had near him not a single person whom he had known before, and not a single confidential friend, he felt with his Divine Master that, in the soul and spirit of faith and charity, he knew his flock and his flock knew him. He felt that God, who had placed him in such a position, would supply him with all the necessary graces, aids, and means of discharging its duties ; that it was God's work he was engaged in, and God would surely take care of His own. With the zeal and courage of one

strong in faith and hope, he went about his work, and the results are exhibited in the monuments of Christian progress displayed in the history of religion in New England.

His first care was the religious education of the Catholic children of Boston, many of whom, for want of pastors to look after them, had strayed from the flock; some became lost entirely to the Church, and many others were in imminent danger of falling into the same fatal path. A Sunday-school was at once established at the Cathedral of the Holy Cross, in which the Bishop himself taught Christian doctrine to the numerous children who attended, and to many parents, who were equally ignorant of their religion and its duties. Uniting in his character at once a remarkable simplicity and grandeur of sentiment, purpose, and habit, Bishop Fenwick was peculiarly suited to win the hearts of the young and innocent, as well as those of the more advanced in years. Mingled with these humble but sacred duties were the attendance at the confessional and the visitation of the sick and dying, to all which labors he attended in person. He also opened a day-school for boys and girls, in order that not only on Sundays, but also on all the days of the week, they might be under the care of safe guardians and instructors. The school, on the day of its opening, was attended by about one hundred children, which number was afterwards greatly increased. When the Cathedral of the Holy Cross was enlarged by the Bishop, to become one of the most spacious and elegant church edifices in New England for its time, his improvements embraced the erection of two large school-rooms in the basement.

One of his earliest steps was to visit the Ursuline Con-

vent, established by the illustrious Cheverus, for the education of girls. He found the good Sisters in narrow, unhealthy, and uncomfortable quarters, where, in the true spirit of religion and of their Order, they were uncomplainingly and zealously prosecuting their holy work, and sacrificing their lives by slow degrees to the spiritual life of others. The Bishop took immediate steps to secure for them suitable accommodations. He purchased for them the property in Charlestown upon which the new convent was erected, and which the grateful Sisters named "Mount Benedict," in honor of their noble friend and patron. After a residence of six years and a half in Boston, they were installed in their new home and school, July 17, 1826. By subsequent enlargements of the buildings, and of the grounds until they embraced twenty acres, the Convent and Academy of Mount Benedict became one of the finest educational institutions of the country. This temple of education should have been a pride to every enlightened son of Massachusetts, as a practical proof that their fathers had not labored in vain to establish a free government. But alas! who can gaze upon the blackened ruins of Mount Benedict, and then upon the proud monument that casts its lengthened shadow almost across those very ruins, without blushing for the inconsistency of men?

An important accession to the clergy of the diocese was gained in 1826, in the arrival of two priests in Boston, the Rev. Charles Ffrench and the Rev. John Mahony. Father Mahony was stationed at Salem, Massachusetts, and Father Ffrench at Eastport, Maine; the charge of the latter included the Indian missions of the Passamaquoddies, at Pleasant Point. Thus the spiritual wants of the Catholics in various parts of the extended

diocese began gradually to be supplied by the untiring exertions of the good Bishop. The pastoral duties for all Boston, and for a considerable range of country around it, were performed by the Bishop and one priest, the Rev. Mr. Byrne. "He had, moreover," says one of his biographers, "taken into his house several young men whom he daily instructed in theology, in the hope that they might soon take a part in the labors of the Lord's vineyard, and in this hope he was not disappointed. These students were to him, to use his own expression, like another self; he lavished on them every care, his house was their home, his table their table, his time entirely at their disposal, and they lived with him as at their father's house, without having any expense to incur, receiving lessons in theology from his own lips, and profiting by his experience and his proficiency in all the other sciences. His knowledge of the human heart and his experience were second to no man's. As his duties became more numerous, he sent his students abroad; and the Seminaries of Rome, Paris, Montreal, Baltimore, Emmitsburg, and Worcester, will bear witness to his zeal for the education of the clerical youth he had sent thither."\*

The visitation of so extensive a diocese was an arduous task, particularly in those days, when the modern conveniences for travel had not been introduced; but it was a duty which he was zealous and punctual in performing. One of his first visitations, and the very first he made out of Massachusetts, was made to Claremont, New Hampshire, where the Rev. Mr. Barber, who had formerly been the Episcopal minister of the same place, was the pastor of the small Catholic church erected by himself.

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\* *Catholic Almanac* for 1850, p. 65.



Here the Bishop administered confirmation to twenty-one persons, most of whom were converts; and his sermons were attended by the entire population of the town, who deserted their own place of meeting to hear him. He next visited the interesting mission of Father Ffrench, at Eastport, which then required a sea-voyage of five days to reach it from Boston. To one of his generous nature and paternal heart this visit to the untutored sons of the forest was a source of great consolation and deep interest. The Passamaquoddies of Maine were the remnants of the once powerful Abenakis, whose conversion to Christianity in the early part of the seventeenth century is one of the most interesting chapters in the Catholic missionary history of our country, and a convincing proof that if the white race, at the beginning and throughout the whole of the period of European discovery and colonization, had resorted more to the cross and the sacraments, and less to the sword and the fire-lock, the aborigines of America would have easily yielded to the Christian faith, and would have become blended with, rather than exterminated by, their white neighbors. It was this simple but earnest flock, whose ancestors had gathered around the saintly and martyred Father Rale, whose relics remained in their midst, and whose name they have never ceased to venerate. "They no longer retain the same name as when Father Rale labored among them, nor do they possess any longer the same district of country, or even the same village, where this bloody scene (the martyrdom of Father Rale) was enacted. Driven back by the encroachments of the whites from the land of their progenitors, and where repose the ashes of their spiritual father, they are now divided into three distinct tribes, of about four hundred

and fifty souls each, exclusive of the tribe in New Brunswick, and are confined to a limited territory, which has been guaranteed to them and their posterity by the State, and which by treaty they have consented to take in lieu of that immense tract of country owned by their predecessors, the Abenakis nation. But their faith, cemented by the blood of their apostle, they have always retained. In the church erected in each of the villages where they abide they assemble every Sunday, with or without a priest, according as they may be provided or unprovided: here they chant the divine service partly in Latin and partly in their mother-tongue, and perform their own prayers. The children are carefully instructed by their parents in the great truths of religion at an early age, and nothing is more common than to see them, at the age of eight or ten, leave on a sudden their childish amusements and retire for awhile to the church to offer up their prayers to God and invoke His blessing. In the absence of a priest, it has frequently happened that ministers of other denominations would pay them a visit, in the hope of seducing them from the faith, and instilling into their minds their own various errors; but their efforts have always proved abortive. The invariable answer of the Indians has been: 'We know our religion, and cherish it; we know nothing of you or of yours.'"

It was during the time of Father Charles Ffrench, and before the visit of Bishop Fenwick, that the State of Maine, acting probably at the instance of a missionary society of Massachusetts, sent the Rev. Mr. Kellogg as missionary and teacher among these Catholic Indians. No converts were made, and at the time of Bishop Fenwick's visit to them, in 1827,

not one of Mr. Kellogg's pupils could spell a word of two syllables.

The Bishop was received with unbounded joy and enthusiasm by this portion of his flock; was conducted in procession to the church, preceded by the red-cross banner of the tribe, similar to the one their fathers had waved over Father Rale, as he fell at the foot of the cross, penetrated with balls; and as the Bishop approached and entered the church, the air was rent with salutes of firearms. During his stay with them the Bishop was engaged in the most active missionary labors, such as instructing the ignorant, hearing confessions, baptizing, and purifying the graves of the dead who had been buried without the attendance of a priest. The career of Mr. Kellogg was arrested, and measures taken to supply them with a resident missionary. At Eastport Bishop Fenwick marked out a site for a new church, and, at the invitation of the authorities of the town, preached a sermon, which was listened to by an immense concourse of people. He then went in search of some Irish Catholics living at Belfast, whom he found suffering both for the necessities of life and for the sustenance of the soul. He relieved both their temporal and spiritual wants, and, imparting his blessing and some wholesome advice, he proceeded to visit the Indians of Old Town, where he went through the same labors of preaching, baptizing, and confirmation. He then proceeded to Bangor, Damariscotta, New Castle, Whitefield, and Portland, where the performance of the same duties awaited him. After visiting Saco, at the invitation of Dr. Greene, a zealous and noble-hearted convert, he returned to Boston, after an absence of five weeks.

In 1831, when the Bishop repeated his visit to the In-

dians, the resident missionary, whom he had obtained from the Association for the Propagation of the Faith, was among the Penobscots, and had accomplished much good; a pretty church, with its graceful steeple, had succeeded to the hut of Father Romagné; the huts of the Indians were superseded by neatly painted cottages, and all things around looked thrifty and comfortable. After administering the Sacrament of Confirmation, the Bishop consecrated the new Church of St. Anne, patroness of the tribe. "During this visit the Bishop, himself a member of the same society as the illustrious Rale, purchased the site of the old church of the martyred priest, and prepared to erect a monument to his memory. For this he chose the anniversary of his death, and invited the Abenakis of the Penobscot and Passamaquoddy to meet there on the 29th of August, 1833, one hundred and nine years after the massacre at Norridgewalk. The village had disappeared, and the spot itself was now deserted. For a mile along the river lay a beautiful and lovely plain, where the site of the grave, never forgotten by the Indians, was easily found. Bishop Fenwick repaired to the hallowed spot at the appointed day; the Abenakis of the Penobscot and Passamaquoddy came with their pastor; those of St. Francis de Sales were also there. An altar was raised in a little grove, and Mass begun, the Indians chanting as of old the traditional Masses of the mission; but so great and so curious was the crowd, that it was found impossible to continue the service: the Bishop then rose and addressed the assembly, extending for nearly a quarter of a mile on either side. Quiet now prevailed within reach of his voice, and, after an address of an hour, he ordered the shaft of the monument to be raised on the pedestal.

"This monument of our old missions is twenty feet high, the shaft being a single block of granite, surmounted by a cross. On the base a Latin inscription tells the traveller that that lonely spot was once the site of a house of God in a Christian village; that the pastor was slain and the flock dispersed."\*

The old church at Charlestown being insufficient to accommodate the congregation, many of whom had to kneel upon the sidewalk and street to hear Mass, the Bishop laid the corner-stone of a new church, with imposing ceremonies, October 15, 1828. The following allusion to this event, published in the *Boston Gazette*, will show how completely the manly bearing and the apostolic and holy life of Bishop Fenwick had won the confidence and esteem of a Protestant community:—"The corner-stone of a new Catholic church will this day be laid in Charlestown, near Craigie's Point, by the Right Rev. Bishop Fenwick. This church is the sixth which has been established through the activity and influence of that intelligent clergyman within the limits of his diocese since he succeeded to the place of Bishop Cheverus. It is designed to accommodate the Catholics of Craigie's Point and Charlestown, who are said to be numerous. It will have the effect of extending the excellent moral power which is exerted over the Catholic emigrants from Ireland by the head of their Church in Boston, to those whose distant residence makes frequent visitations difficult, by the means of subordinate priests, and more easy access to the forms of public worship which their peculiar faith has taught them to prefer.

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\* De Courcy and Shea's *Hist. Cath. Missions*. This monument was subsequently mutilated by some ruffian hands, but the respectable portion of the Protestant community repaired the injury and effaced the disgrace.

Thus by our universal toleration we are enabled to transform into useful and happy citizens those, whom the narrow and tyrannical prejudices which prevail over the destinies of Ireland have driven from their native land. So long as the efforts of the Catholic clergy shall produce such results as they have done heretofore, and as they are now producing, we shall rejoice in the increase of their churches. . . . . Bishop Fenwick deserves particular praise for the manner in which he has discharged the duties of his office throughout the whole of his course. His exertions have not been confined to the neighborhood of this city. The remains of the Penobscot and Passamaquoddy tribes of Indians have been the objects of his care. He has visited them, endeavored to improve and regulate their schools, and to increase their comforts. He has striven to induce them to make such change in their dress and mode of living as may lead to greater cleanliness and good order. There is hope that his labors will be crowned with a success which may encourage their continuance."

New churches were also erected about the same time at Eastport; Orono, on the Penobscot River; Portland; Dover, New Hampshire; Newport; Saco; Hartford; and Pawtucket, Rhode Island. The rapid succession with which these churches rose is a practical proof of the unbounded zeal of the Bishop, of the great increase of Catholics, and of the permanent progress of the faith in New England in his time.

Bishop Fenwick having struggled so long alone, and with no aid but his own energies and the limited resources of his poor and sparsely populated diocese, had been for some time anxious that all the Bishops of the American Church should assemble in Provincial Council, in order

that the combined efforts of all might unite in building up the separate dioceses of each. He warmly seconded the views of Bishop England, of Charleston, on this subject; and Archbishop Whitfield, with his enlightened judgment, earnestly gave his approbation to a measure so fraught with the interests of religion in the United States. Accordingly, at the call of this distinguished Prelate, the Bishops of the American church assembled at Baltimore in their First Provincial Council, in October, 1829. Bishop Fenwick attended, and took an earnest and active part in its important deliberations, and in the enactment of the statutes then adopted for the general regulation of the ecclesiastical interests of the country.

It was in the same year that the good Bishop sustained a sad bereavement in the death of his venerable mother, in his devotion towards whom through life he had always set a remarkable and beautiful example of filial affection and duty, well worthy of the imitation of all sons. He left for the time the immense labors and duties of his vast diocese, to gratify the wish of his dying parent that he would visit her before her death, and hastened to console her last moments on earth. But let this noble son speak for himself those touching sentiments, recorded fortunately in his diary, as an example for others:—"May 18th. The Bishop, on receiving the sad intelligence of the illness of his mother, a mother to whom he is so fondly attached, and to whom he owes so much, determines to depart, to gratify her dying request. May God in His great mercy yet spare her. May 19th. The Bishop is busily engaged in making preparations for his departure,—regulating the duties of the clergy during his absence for the churches of Boston and Charlestown, and settling some of the accounts of the workmen employed in building the wings

of the Convent. May 20th. The Bishop sets out for Georgetown, D. C., the residence of his mother. May 24th. Celebrates Mass at the Cathedral, Baltimore, and then takes passage in the stage for Georgetown. As he leaves the house, he meets an elderly lady from Georgetown, who gives him the first information of the death of his poor, dear mother, which took place on Sunday, 17th May, two days previous to his departure from Boston. The Bishop grieves exceedingly; he hesitates some time whether he shall proceed on to Georgetown or return to Boston; finally concludes on proceeding. Poor, dear mother, she was so desirous of seeing the Bishop before her death. The will of God be done. May 25th. Arrives at Georgetown College; the gentlemen of the College receive him with open arms. The Bishop owes them every gratitude for the kindness they always showed to his dear mother during her residence in Georgetown."

On the night of the 11th of August, 1834, an event occurred in Charlestown, under the paternal and sorrowful eye of Bishop Fenwick, and within the sound of a bell from Faneuil Hall and Bunker Hill, which no one could have supposed was a possible occurrence in this or in any civilized and Christian country; the perpetration of which is, if possible, a less surprise than the impunity extended to the crime and the applause which it elicited from many. This event was the attack upon the Ursuline Convent, the home of innocent and defenceless women, its sacking and destruction by fire at the dead hour of night,—fire applied by human hands,—while its helpless inmates fled before the flames that consumed their residence. The truth of history requires that this deep disgrace should be recorded; but it is too painful to



recount in detail the horrors and sufferings of that night. Our account of it will be limited to the statements, briefly, of a few facts: First, that the public excitement, that led to the outrage, was brewing openly for several days before the occurrence. Secondly, that a committee, appointed for that purpose, visited the Convent a day or two before, and reported that the rumors to its disparagement were utterly unfounded. Thirdly, that notwithstanding these facts, and that the authorities had timely notice of the intended outrage, nothing was done to protect the Convent from the threatened violence. Fourthly, while the outrage was being perpetrated, no hand, public or private, was raised to arrest the work or protect those ladies and children. Fifthly, that a committee, appointed at Faneuil Hall to investigate the whole case, reported unqualifiedly in favor of the innocence and public and private worth of the ladies of the institution. Sixthly, that the ringleaders in the outrage were acquitted by the courts of Massachusetts. Seventhly, that, although the subject was more than once before the Legislature of the State, no compensation or reparation has been given to the sufferers. Eighthly, the blackened ruins of the Convent of Mount Benedict remain to this day to attest these facts. The following entry in Bishop Fenwick's diary of 1835, alludes to the acquittal of the guilty parties:—"June 9th. The Bishop has just been informed that the Convent rioters, who had been put on their trial on the 11th instant, have all been acquitted. Great rejoicing in Charlestown on Saturday among the mob in consequence of their acquittal. Fifty guns were fired on the occasion! Thus iniquity has prevailed at last." An entry in the same diary, made three months after the destruction of the Convent, informs us of the sorrows through which

the good Bishop passed in the preceding nine years, and no doubt this outrage upon the most innocent and helpless of his flock was one of his greatest sorrows: "Nov. 1st, All Saints. The day of the Bishop's consecration, nine years ago. How many heart-felt pangs experienced within that period, and especially during the last year. How many reverses. How many narrow escapes from even death. How many afflictions, calamities of so many kinds! Well, thanks, honor, and glory be to God!"

In 1843, Bishop Fenwick founded the College of the Holy Cross, on the heights of Worcester, Massachusetts. The land consisted of ninety-six acres, purchased by him, upon which suitable buildings were erected to accommodate teachers and students, and the whole was presented by the Bishop to the Fathers of the Society of Jesus, who sent a colony from Georgetown College to conduct the institution. The college has now succeeded in obtaining from the State of Massachusetts a charter or the faculty of conferring degrees.

The Right Rev. Bishop Fitzpatrick was appointed coadjutor to Bishop Fenwick, and thenceforth shared with him the more active and laborious duties of his vast diocese. The erection of new churches, the work of providing more priests for the increasing number of the Catholics of the diocese, and the regulation of the general interests of religion in New England, constituted the principal occupations of Bishop Fenwick and his coadjutor during these intervening years. "Since the time he first entered upon the duties of his See," says an obituary notice of him, "what changes have not occurred in the Catholic character of the diocese of Boston? On taking possession of his diocese, the Right Rev. Dr. Fenwick had under his spiritual jurisdiction

but two churches and two priests. He has left behind him one of the most flourishing dioceses in the United States. About fifty churches, and as many clergymen, a flourishing college, an orphan asylum, numerous Catholic schools, besides establishing a new bishopric out of that portion of the diocese consisting of the States of Connecticut and Rhode Island. 'These are in truth,' in the language of the *Boston Pilot*, 'imperishable monuments of the energy and greatness of his mind.'

The following notice of his character and death is from the *Catholic Almanac* of 1850:—"He was especially the father of the poor.' He gave everything he had, even the very considerable estate he had inherited, and, if all were not amply provided for, it was only because his purse was not so large as his heart. He carried his kindness and paternal love even to those who did not always make a suitable return; and possessed pre-eminently the power of rendering good for evil. No ingratitude ever discouraged him; no unworthy recipients of his bounty ever induced him to abandon or reproach them. If, as rarely happened, some rude or violent member of his flock forgot what was due to their father, he felt no resentment, but melted in compassion for the offender. All who had any real or fancied grievances were permitted to tell their story in their own way, were listened to with patience, and dismissed with gentleness and the paternal blessing. Yet his remarkable patience and gentleness, so obvious to all who were in the way of observing his intercourse with all sorts of people, were the work of grace; for he was inclined to think he was naturally somewhat impatient and irascible. This trait in his character was therefore all the more beautiful, for it proved the victory of grace over nature. The

victory was complete; if nature showed sometimes a disposition to rebel, she was instantly suppressed, and nothing was seen but the meekness, gentleness, and forbearance of divine grace.

“Bishop Fenwick’s consideration for the feelings of others was another beautiful trait in his character. He could not bear to give the least pain to another, and he studied to hide his excessive tenderness under an affectation of harshness and severity, which, however, only made it the more apparent. He delighted to have his children, especially his clergy, around him, and was never happier than when they shared freely his boundless hospitality. Nothing could be more delightful than to mark his kindness to them, and their love and veneration for him. Nothing was constrained; nothing was cold or distant. It was truly the reunion of the father and his children.

He ever studied to make others happy, and his joy was always to see himself surrounded by glad hearts and smiling faces. He had had his trials,—and trials of no ordinary severity; he had met with many things in the administration of his diocese to grieve his paternal heart; but he never permitted his own afflictions to cloud his brow or that of another. With him all was smooth and sunny, and you would have imagined that he was free from all solicitude, and that no care ever oppressed him. This trait in his character was strikingly displayed all through his long and painful illness. He had naturally a vigorous constitution, and had always enjoyed robust health. In 1844 he assured us that he knew sickness only by seeing it in others. When, therefore, he was taken down with disease, we all felt, and he himself must have felt, that it would most likely go hard

with him, and that his recovery was at best extremely doubtful. But his habitual cheerfulness never for a moment deserted him. He knew how much we all loved him, and how painful it would be to his flock to feel that he was suffering, and that there was danger that he would be removed from them; and he made light of his disease, continued as playful as ever, compelling us to forget, when with him, that he was ill and dying. He rarely alluded to his illness; answered to our inquiries that he was well, or very nearly well; talked of matters and things in general, and of his plans for the Church, for his people, as if nothing ailed him, and really made one feel that his sufferings were but trifling. He would have no one afflicted on his account; and up to the Saturday previous to his death, sat in his usual place, talked in his usual lively and brilliant strain, and the stranger admitted to his table would not have dreamed that he was not in his usual health. And yet none of this time was he free from suffering.

“The day before the Bishop’s death an extraordinary mark of respect and esteem for him was given by the city authorities. An application was made to spread tan over Federal street, a thoroughfare for heavy teams. The Mayor, Josiah Quincy, Jr., not only granted this, but, unsolicited, ordered the avenue around the house to be barricaded, to prevent the passage of carts. The City Marshall, F. Tukey, was seen busy carrying on his shoulders large beams to execute the order. On the night of the 10th August, 1846, the Rt. Rev. Coadjutor gave him the last indulgence *in articulo*. He was perfectly sensible during the ceremony; he kept his full consciousness and activity, and followed every word with marks of great piety and consoling peace of mind. A

circumstance deserves to be mentioned indicative of his tender love for the Blessed Virgin Mary. He had been in the habit of performing daily devotions in her honor, which he never forgot to have done for him by another by his side. The person who had charge of this office omitted three *Aves*, which he said daily, to make atonement for the blasphemies uttered by unbelievers against the Mother of God. Although apparently unconscious of all things else around him, he perceived this omission, and required the three *Aves* to be said.

“During the night he spoke several times, always with calmness, and even with that cheerful playfulness so remarkable in his character. The last words uttered in a distinct tone of voice were in reply to his Coadjutor, who, while reading the prayers for the agonizing, inquired whether he heard and understood. ‘Yes, perfectly,’ replied he with an effort, but in a distinct tone, audible to all around. He remained in constant prayer afterwards, as was evident from the motion of his lips and his endeavors to repeat the short aspirations suggested to him, and some few of the words could be heard falling in a whisper half-formed from his lips. The last words, six or eight minutes before his death, were, ‘*In te Domine, speravi, non confundar in eternum.*’ Almost immediately afterwards the death-blow was struck: he started suddenly forward in his chair, stretched slightly his arms towards his Coadjutor, who stood before him, and his eyes seemed to ask something most earnestly. The Coadjutor Bishop gave him a last absolution, and again the indulgence *in articulo*, and in less than one minute afterwards he breathed his last, saying *Amen* to the form of absolution; he died sitting in his arm-chair. For the last eight months a chair had

been his only resting-place by night and by day, nor had he been able to lie down for a single instant.

"His death took place on the 11th of August, 1846, in the 65th year of his age. During his whole illness, Bishop Fitzpatrick and the good Sisters of Charity watched over him with the devotedness and affection of children. As soon as his death was announced by the mournful tolling of the Cathedral bell, the streets adjoining the Cathedral were thronged with an immense crowd, anxious once more to gaze upon the features of their father. The distinction between Catholics and Protestants seemed to be effaced, for all flocked with equal manifestations of veneration and love to view his remains, and on no countenance was seen the vacant stare of curiosity. Till late at night a full and constant stream of people moved through the church in mournful silence, which was interrupted only by the sobs of his bereaved flock, who knelt and reverentially kissed his feet as they passed before him."

The funeral services of the distinguished Prelate were performed with the most solemn rites of the Church, and were attended by prelates, priests, and laity of all denominations in immense numbers. As the procession passed through the streets of Boston, chanting the *Miserere* and other hymns, every head was uncovered, and the most profound respect shown by all. His remains were interred at his cherished College of the Holy Cross.

The following beautiful words, written of him by Dr. Brownson, are selected from numerous eulogies: "Take him all in all, he was such a man as heaven seldom vouchsafes us. It will be long before we look on his like again, but he has been ours; he has left his light

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along our pathway; he has blessed us all by his pure example and his labor of love, and we are thankful. We bless God that He gave him to us; we bless God that He has seen fit to remove him from his labors to his rest."



## RIGHT REV. JOHN DUBOIS, D.D.,

*Second Bishop of New York, A.D. 1826.\**

BISHOP DUBOIS justly ranks in the ecclesiastical history of this country as one of the patriarchs of the American Church. His labors were of the most extensive and useful kind. If Mt. St. Mary's College, of which he was the founder and president, has well merited the honored title of "Mother of Bishops," Dr. Dubois has won by a similar claim that of *the teacher of Bishops*. Tradition has handed down his great virtues and noble qualities of mind and heart; institutions of learning and piety, houses of charity, and Christian temples are the monuments of his labors and services.

John Dubois was born in Paris, August 24, 1764. His parents were respectable, and enjoyed a competency of worldly goods. His father having died when he was quite young, his early training and education fell to the lot of his excellent mother, whose only children were John and a daughter. She scrupulously endeavored to bring up her children in the ways of piety, rectitude, and honor. This good mother lived many years to rejoice in her noble son's usefulness and greatness. Bishop Bruté saw her in Paris in 1813, and speaks of her as "a venerable woman, over eighty years of age, with a heart full of tenderness and mind still strong, even at

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\* Authorities: *Discourse on Bishop Dubois*, by Very Rev. Dr. McCaffrey; *Funeral Sermon*, by Bishop Quarter; Bishop Bayley's *Brief Sketch*, etc.; De Courcy and Shea's *Catholic Church in the United States*; *Life of Mother Seton*, by Rev. C. I. White, D.D.; *Memoir, Letters, and Journal of Mrs. Seton*, by the Right Rev. Robert Seton, D.D., etc., etc.

that age. I was much impressed," he continues, "with her lively sensibility when I spoke to her of her worthy son." After receiving the rudiments of education, he was sent to the College of Luis le Grand, formerly the principal college of the Jesuits, of which they had been so iniquitously deprived. Eminent professors were still provided for it by the government, which was anxious that its reputation should not decline under the change. It was here that many of the most distinguished men of France were educated; and here, too, our own Carroll of Carrollton had been a student. Among the preceptors of Mr. Dubois at this seat of learning were the famous poet, the Abbé Delille, and the Abbé Proyart, author of the life of Decalogne, who also had been a cherished and saintly *alumnus* of the college. Decalogne was deservedly presented, in his life-portrait by Proyart, as the model of the students; it was regarded as a reward to be bestowed only on the most meritorious pupils to be allowed to occupy the place of this proto-student at the opening of studies; young Dubois was one of those that enjoyed this honor, and it was a circumstance to which, throughout his long and honored life, he loved to recur with marked pleasure and gratitude. Many of his companions were youths of eminent piety and exemplary lives. But side by side with them sat some who were afterwards destined to become even more notorious for their crimes and atrocities. Among the latter were Camille Desmoulins, who afterwards aroused and led on the brutal mobs of Paris,—and Robespierre, the blood-thirsty monster of the Revolution. Young Dubois instinctively read the heart of the embryo tyrant: "I shall never forget," he used to say to one of his own pupils at Emmitsburg, "the

looks and manners of him, who afterwards proved such a monster of ferocity. He was unsocial, solitary, gloomy; his head was restless, his eyes wandering, and he was a great tyrant towards his younger and weaker companions. I could literally apply to him the account which St. Gregory Nazianzen gives of his fellow-student at Athens, Julian the Apostate. We might even then have exclaimed with the Saint, 'What a monster our country is bringing up in this youth.'” Young Dubois studiously avoided the companionship of such boys at school, and preferred that of the pure and good. What a contrast is presented in the after-lives of these two fellow-students! The one became a scourge to his fellow-men—the other an angel of mercy and benediction.

Mr. Dubois was a good student. He bore away the prizes of his class. His parents had destined him for the army, but he preferred to enlist under the banner of the cross. Entering the Oratorian Seminary of St. Magloire, he applied himself earnestly to the study of theology and to the acquisition of virtue. An ardent zeal for the salvation of souls, patience, self-denial, and humility were his distinguishing virtues. Here he had for companions the Abbé McCarthy, afterwards the celebrated pulpit-orator and ornament of the Society of Jesus; the distinguished Abbé Le Gris Duval; and the admirable Cheverus, destined like himself to wear a mitre in the Western World. His fine qualities and sedulous attention to his studies and duties won for him the notice and regard of Monseigneur De Juigné, Archbishop of Paris. His admirable “Thèses,” which he sustained at St. Magloire and at the Sorbonne, added to his repute; and while yet a student he received a bene-

fice in the vicinity of Paris. On the 22d of September, 1787, though still under the canonical age, he received a dispensation, and was ordained in the sacred ministry. His first appointment was that of assistant priest at the parish of St. Sulpice. He was also appointed one of the chaplains of an extensive institution, under the Sisters of Charity, for insane patients and destitute orphans, called the Hospice de Petits Maisons, in the Rue de Sève, Paris, where he became acquainted with the spirit of the admirable rules of St. Vincent de Paul, which seemed a providential preparation for his important duties in organizing the Sisters of Charity of St. Vincent de Paul, at Emmitsburg.

It was while the exemplary clergy of France were thus engaged in works of charity and ministrations of religion, that the French Revolution broke out, and blasted the noble and precious fruits of ages of spiritual culture and labor. The friend of Mr. Dubois, Archbishop De Juigné, fled to Germany, and the clergy were driven in every direction. Mr. Dubois continued his ministry at Paris until his firm refusal to yield to the requirements of the Revolution drew upon him the hatred of the revolutionists, and he too was forced to fly. Having obtained letters from the Marquis de La Fayette, through the influence of the family of De Noailles, and a passport, he exchanged the dangerous clerical dress for the safer one of the citizen, and passed in disguise, accompanied by a faithful servant, to Havre de Grace, and thence sailed for Norfolk, in the United States, where he arrived in August, 1791. He was received by Bishop Carroll with that cordial sympathy and friendship with which he welcomed all that saintly band of exiles that the French Revolution cast upon our

shores. They enabled him to send holy and zealous pastors to many needy and suffering portions of his flock. Receiving faculties from Bishop Carroll, Mr. Dubois exercised the functions of the sacred ministry, first at Norfolk and afterwards at Richmond. The letters he received from La Fayette were addressed to some of the most distinguished citizens of the New Republic, such as James Monroe, who was afterwards President; Patrick Henry; the Randolphs, Lees, and Beverleys, who received him with the generous and refined hospitality for which the Old Dominion was ever distinguished. He resided for some time with the future President, and received lessons in English from that great orator and master of the language, Patrick Henry. At Richmond he was invited to use the Capitol for his chapel, having no church; and in this temple of liberty he offered up the holy sacrifice and administered the sacraments to such Catholics as could attend. Father Framback, who attended the upper portions of Virginia from Maryland, encountered the ignorant prejudices of the rural populations, who had never seen a Catholic priest, and had never heard anything but evil of him and his Church.

Mr. Dubois, on the contrary, was received with marked kindness and liberality by the more enlightened and cultivated residents of the cities and southern counties. He also contrived to support himself by teaching French, for the Catholics were too few and poor to contribute to his relief. He soon qualified himself for the duties of the mission, and was called by Bishop Carroll to Frederick, Maryland, where the Catholics, though few, were more numerous than in Virginia, and from which town he went to attend to the spiritual wants of the Catholics

about Emmitsburg, Montgomery County, Martinsburg, and Winchester. He was the only pastor of Western Maryland and Virginia, and was in fact for a long time the only priest between Baltimore and St. Louis. Some of his congregation came to Frederick to attend Mass and receive the Sacrament from distances of twenty, forty, and even sixty miles; and when any of them were ill or dying, the indefatigable pastor journeyed those distances on horseback, and sometimes on foot, to carry the consolations of religion to them. Among the families of his flock was that of ex-Governor Lee, of Maryland, a recent convert to the faith. A large room in a building at Frederick at first served as his chapel, and subsequently he built the first church in that city. His missionary labors were extraordinary—he spared no pains, labors, or fatigues in the discharge of the sublime duties which heaven assigned him; after the exhausting fatigues of his ministry in town, he scoured the country in quest of souls, entering into the minute details of instructing and catechizing the children and servants, rewarding the pious zeal of the most meritorious, and having a smile and a kind word for all. His rest was short, his labors long; by a systematic application of his time and labors, he accomplished incredible results; his zeal was untiring, his will unconquerable, and nothing seemed impossible to his far-seeing and indomitable mind and will. When he undertook to build the first church at Frederick, the people thought him mad; even Mr. Taney, afterwards Chief-Justice, who was an eminent lawyer at Frederick, and a member of his congregation, said: “We all thought that the means could never be raised to pay for such a building; that the church would never be completed, and, if it were com-

pleted, it would never be filled with Catholics." Mr. Dubois, placing his trust in God, and heeding no discouragements, accomplished all these things and a great deal more. He was remarkable for his punctuality, never disappointing a congregation or family that he promised to attend, himself remarking: "The shepherd must never disappoint his flock; it would cause their dispersion and ruin if he did." It is related that he arrived much fatigued one Saturday afternoon at Emmittsburg, and heard confessions for awhile, which, however, were interrupted by a sick call to Montgomery County, fifty miles distant; giving the necessary directions for Mass at the usual hour on the next morning, he returned that night to Frederick, and proceeding to Montgomery, gave the last consolations of religion to a dying person, and returned—swimming his horse twice across the Monocacy River, the last of which was near costing him his life, in consequence of wearied nature sinking into sleep as the animal pushed through the water; he was again in the confessional at Emmittsburg by nine o'clock next morning, still fasting, and sang High Mass and preached. All this was done with such little appearance of fatigue, and with such saintly humility and cheerfulness, that no one suspected how he had spent the night. His ministry was most earnest and sincere. Though mild and gentle to all, he was severe upon sin and folly, reproving extravagance and excessive fashion, and especially the dishonesty of living beyond one's means, and of contracting debts without knowing how they were to be paid. His people found in him a truthful exponent of Christian duty, and a faithful friend, counsellor, and pastor. His noble example of labor, privation, hardship, poverty, and humility was in keeping with his precepts, and won for

him the confidence, love, and veneration of his flock, over whom he exerted unbounded influence for good.

Such was the life of Mr. Dubois from 1794 to 1808. He visited the neighborhood of Emmittsburg once a month, saying Mass alternately in the church of the village and in the little chapel at the base of the mountain. In November, 1805, these two congregations united in clearing a space on the brow of the hill, in cutting and hewing logs for the purpose, and in erecting a one-story house of two rooms (known afterwards as Mr. Duhamel's house). In the following spring Mr. Dubois selected a spot of unrivaled beauty and grandeur, in the midst of the dense and wild mountain forest, as the site for a new church. Here was erected the brick church that crowns and sanctifies the mountain. It cost the good pastor immense personal exertions and sacrifices, but he succeeded against all impediments. The church was completed, and Mr. Dubois removed from Frederick to "the Mountain," took possession of the log-house or residence, and entered upon the regular discharge of his pastoral duties at the church. All was rude and uncultivated; but the eye of Mr. Dubois saw the peculiar advantages of the spot, and marked it out as the chosen theatre of a great and glorious future of eventful usefulness.

In the mind of the Catholic priest two ideas are inseparably united, the Church and the school. No sooner had the first been erected than Mr. Dubois began the latter, which was first conducted in a small brick house some distance from the mountain, but was soon removed to a more commodious log tenement on the rise of the hill. In 1809 Mr. Dubois became a member of the Society of St. Sulpice. A preparatory ecclesiastical Semi-



nary had been commenced by this society at Abbottstown, Pennsylvania, for the preparation of professors for St. Mary's College, and students for the Seminary at Baltimore. Mr. Dubois' school at Emmittsburg had now matured into an ecclesiastical institution, as an appendage of that at Baltimore, and now sixteen students are transferred from Abbottstown to the school at Emmittsburg. Such were the attractions which Emmittsburg possessed,—its elevated and picturesque location, its salubrious air, and seclusion from the distractions of the world,—that many parents were induced to request admission for their sons as English and classical students. They were received as such, and the ecclesiastical students became their teachers. Thus the infant institution became in a measure self-sustaining, and its success assured. It was not long before Mr. Dubois presented to his Bishop, as the first fruits of his zeal, several pious and zealous youths, thoroughly grounded in theology, and prepared for the sanctuary which they were destined to adorn. The accounts of the energy and personal labor with which Mr. Dubois exerted himself in building up Mt. St. Mary's College, and his extraordinary success, have passed into our local Church history. The growth and expansion of that noble institution, from its first beginnings in a log building to its present dimensions and splendor, are among the best evidences of the onward and permanent establishment of the Church in this country. The many devout and educated laymen, the many zealous and holy priests, and the many learned and able Prelates it has sent forth to the country, have made the name of Mt. St. Mary's celebrated. It falls to the lot of few men to leave such monuments behind them as Bishop Dubois has left. His example of patience, labor, priva-

tion, charity, and zeal in the many protracted and severe trials through which he passed in accomplishing his great work, are a more precious legacy than the noble college itself. In 1824, on Pentecost Sunday, when the fine stone building intended to supersede the old log one was nearly ready for occupation, the good president and inmates of the institution were aroused at night by the cry of fire, and, on rising from their beds, they saw the noble structure, the work of so much exertion and labor, enveloped in flames, and soon leveled with the ground. That this lamentable event should have been the work of an incendiary seems almost incredible; but alas! such was at the time generally believed to have been the case. The meek resignation and mild forbearance with which Mr. Dubois witnessed this sad and desolating conflagration, won universal admiration; no words of disappointment, reproach, or impatience escaped his lips. He was resigned to the visitation, and referred this severe trial, and the guilty perpetrators of the outrage, to God. His thoughts turned at once to the subject of replacing the ruins with a new building; and it is related that, while gazing at the ravages of the devouring element, he calmly pointed out defects in the construction of the house which he proposed to remedy in the new building he was even then planning to supply its place. What can exceed the moral beauty of the scene, when this venerable Christian priest, sorrowful and almost broken-hearted, was seen by the brilliant but unhappy light that destroyed his own child, meekly to bow his head as he placed on it the sign of the cross, and exclaimed: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Though already bowed down by the labors and cares of his eventful life, and with his

head whitened by the snows of sixty winters, he courageously undertook the erection of another building, more extensive than the first; and before the two years elapsed that intervened before his transfer to another field of usefulness, he finished it and dedicated it to its holy purposes.

Mr. Dubois was not only its founder and president, he was everything to Mt. St. Mary's College. No work was too trivial for him to see to, that could accomplish good. Thus while performing the laborious duties of President of the College, sole pastor at the mountain, and chief pastor of Emmittsburg, Confessor and Superior of St. Joseph's Academy, he was also Procurator and Treasurer of the College; he also taught a Latin class, one or two French classes, and, during the absence of Mr. Bruté, the class of theology. To these varied duties were added the cares of building, the superintendence of the farm, and the general out-door interests of the institution.

Father Dubois was peculiarly happy in his instructions to children and servants; he prepared them himself for the sacraments, and his tender and winning addresses to them when preparing them for first communion, moved the tear in many an eye of young and old. He rendered the wild rude region which he selected for his Church and College, a classic spot, a religious sanctuary, an earthly paradise. An eloquent son of the mountain has well said of him: "Anxious to neglect no means of inspiring and preserving youthful piety, he was particularly eager to infuse into the young breast his own tender devotion to the Mother of God. To *her* he dedicated his Church, his College, and his Seminary. The hill, the spring, the woods—every-

thing around him was sacred to Mary. To *her* honor his labors and his life were devoted:—and beautiful were the lessons which he taught us by word and example, of respect for the exalted virtues and prerogatives of our most Blessed Lady,—of love for this purest and most tender of mothers, of confidence in the intercession of our most powerful advocate and protectress. Oh, Mary! spotless Queen of Heaven! Most gracious patroness of our Mount! may we never cease to practise his admirable instructions!"

With such varied and laborious duties, it would scarcely be supposed that even the indefatigable and energetic Dubois could sustain an increase of them. But it was his childlike reliance on Providence, and his willingness to spend himself in the service of God and his neighbor, that rendered all things easy and acceptable to him. Thus we see him, when the new Society of Sisters of Charity, under Mother Seton, went to Emmitsburg, rendering them every assistance, both spiritual and temporal. Bishop Bruté used to say of him, that he was "the true father of that institution from the beginning." He gave them a home on the mountain when they arrived, and from his own scanty stores supplied them with bread, when their poverty was near dispersing them. He was their chaplain and spiritual director, and Archbishop Carroll entrusted him with all their spiritual concerns and interests. Their rules were chiefly formed by him, and he instructed them in the spirit and institute of St. Vincent de Paul. He celebrated Mass for them every day in their humble chapel; and when they were blest with a better one, he officiated with the joy of a father at the ceremony of carrying the Blessed Sacrament from the old to the new sanctuary, followed in

solemn yet simple procession by the angelic little community of Sisters. In 1812 Mr. Dubois received, as his assistant in his labors, the saintly and learned Bruté, who shared with him the care of the Sisters as he did all his other duties. "The Rev. Mr. Dubois," says the author of *Mother Seton's life*,\* "still continued his eminent services to St. Joseph's community, amid his other arduous occupations which literally overwhelmed him, particularly since the departure of Mr. Bruté for Europe. He was oftentimes obliged to abstain from his meals on account of the fatigue under which he labored; and it was useless to represent to him the necessity of paying more regard to his health, for his enterprising spirit and indefatigable zeal made him indifferent to his personal wants."

The time was now at hand when Mr. Dubois was to be separated from his cherished institutions at Emmittsburg. How could he depart from these objects of his love and usefulness, of whose life he was the very soul and sustenance. But the voice of the Vicar of Christ called him, and he obeyed. The beautiful words addressed by one of Mt. St. Mary's most gifted sons to his brethren seem to form a fitting conclusion of this brief account of his services at Emmittsburg:—"Now, my brethren, called together by a common feeling of gratitude towards a common benefactor, lift up your eyes, look round about, and tell me what you see! What but monuments of the pure religious zeal of Bishop Dubois, clearly marked with the seal of divine benediction? Who reared to the honor of Almighty God the temple in which you are assembled? Who set it beautifully on the mountain's brow, to crown our sacred hill as with a

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\* *Life of Mrs. Seton*, by Rev. C. I. White, D.D.

diadem of glory? From this lofty height, enjoying a magnificent prospect, which expands and elevates the soul—with half of Maryland stretched before you, and a large part of Pennsylvania, and something of Virginia too—tell me who has done most for the welfare—above all, the spiritual welfare—of those who have pitched their tents upon the mountain's side, or in its fertile valleys, or on the plains below? Who adorned our neighborhood with that noble collegiate edifice? Who raised up in the tangled forest that abode of science and letters? Who dedicated to the Muses that crystal spring, gushing cool, delicious waters from the rock? Who taught the wilderness to bloom as a garden, and converted the rude forests into a paradise, in which study and piety might, like twin angels, walk hand-in-hand, and from which it might be hoped that the tempting servant of worldly dissipation would be effectually excluded? Who established that nursery of the American Church from which so many priests and Bishops had gone forth—pastors according to God's own heart—men whose talents, learning, and piety have reflected lustre on their *Alma Mater*, and rendered Mt. St. Mary's 'a bright and venerable name?' Who gave a still more enviable celebrity to St. Joseph's Valley, and like the prophet smiting the rock at Horeb, caused a perennial fountain of charity to gush forth, that the poor orphan might not, for want of the well-springs of religious benevolence, perish of thirst in the arid desert of human society? Who gave mothers to the motherless, tender nurses to the destitute sick, soft-toned Sisters to calm the raving maniac, and govern by gentleness and sweet affection the darkened being whom reason has ceased to rule? Who prepared and formed those Christian heroines, ready at any mo-

ment to fly to the seat of contagion, there to hover, like guardian angels, around the suffering and dying,—soothing every sorrow, relieving every pain, inspiring confidence by their calm intrepidity, inspiring piety by their beautiful example, inspiring the guilty soul with contrition, and the despairing with hopes of mercy, and breathing their own faith and charity and humble trust into the spirit trembling on the verge of eternity? Who, in a word, nurtured the institution of the Sisters of Charity from helpless infancy up to a strong and flourishing maturity? What one man, I ask, has in this our day and in our country done most for the good of souls—most for the relief of human misery—most for the benefit of society? You are all ready with one voice to answer: It is Bishop Dubois, the father of St. Joseph's; the founder of Mt. St. Mary's. Yes, he was that 'blessed man' of whom the psalmist speaks. He was 'like the tree planted by the running waters and bringing forth fruit in due season.' All things whatsoever he did were fertilized by the dews of heaven, were watered from the fountains of divine grace, and prospered under the blessing of the Most High God." \*

In 1826 Mr. Dubois was appointed Bishop of New York. He was now over sixty years old; time and labor had told upon his once vigorous health. Ever obedient, and undaunted by the prospect of labor and trials, he bowed to the mandate from Rome. The illustrious Charles Carroll of Carrollton presented him with his episcopal cross and ring. He was consecrated by Archbishop Maréchal, assisted by Bishop Conwell, of Philadelphia, and the Very Rev. Dr. Power, of New York, in the Cathedral of Baltimore, October 29, 1826. The

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\* Rev. Dr. McCaffrey's *Lecture on Bishop Dubois*.

Rev. Mr. Taylor, of Boston, preached the consecration sermon. He was installed at St. Patrick's Cathedral, November 9, in the presence of the clergy and of four thousand of the faithful, who crowded around the altar to get the new Bishop's blessing. The following account of his inaugural sermon is taken from a journal of that period: \* "The Right Rev. Prelate said, 'There should be but one heart and one soul between the Bishop and his clergy; and but one heart and one soul between the Bishop, his clergy, and the congregation. They should on every occasion act in unison, and by pursuing such conduct the Catholics of New York might almost work miracles.'" As a proof that his first step was for the benefit of his congregation, he stated to them that he had selected and brought on with him three clergymen, whose only duty should be to attend to the catechetical instruction of the children of his congregation. Addressing himself to the Irish portion of his hearers, he observed that he entertained for them the liveliest feelings of affection; he reminded them of the persecutions they had undergone in defence of their religion, of the sacrifices many of them had made in leaving their native country, and conjured them always to manifest that ardent attachment to the religion of their forefathers which had hitherto so pre-eminently distinguished them among their brother-Catholics. To the French he delivered himself in the most feeling manner, and concluded his address by a solemn prayer to the throne of mercy, imploring a benediction on the Catholic congregations of the diocese."

On entering his diocese, which then embraced the entire State of New York and part of New Jersey, now

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\* *The Truth Teller.*



subdivided into six dioceses, he found a Catholic population of one hundred and fifty thousand souls, with eight churches and eighteen priests. New York City contained about thirty-five thousand Catholics, with three churches and six priests. Among the laity there were not wanting some who, forgetting the Catholic spirit of the Church, and their own relations and duty to the divinely constituted rulers of the One Fold, and encouraged by the circumstance of their possessing as trustees the control of the temporalities, did not scruple to wound the heart of their loving father by their conduct. But he soon showed, by a pastoral which he issued, that he was determined to maintain his own rights and those of the Church, and to bring the discipline of the diocese to the standard of the sacred canons. His struggle with the un-Catholic system of lay-trusteeism cost him many trials, but he resisted manfully to the full extent of the limited means within his control. On one occasion, when he appointed a clergyman to the pastorate of the Cathedral, in preference to another more acceptable to the trustees, they refused to pay any salary to the Bishop's appointee, but paid the salary to the one of their own choice, though actually suspended from his functions. A committee of these misguided trustees, who, had they followed the spirit of religion instead of that of the world, could have co-operated so effectively to promote the faith, called upon the Bishop, and, with many formal expressions of respect, informed him that having been appointed by the congregation as the representatives of their interests, they could not conscientiously vote the Bishop's salary unless he gave them such clergymen as were acceptable to them. The Bishop listened to all they had to say, and then quietly but no-

bly replied: "Well, gentlemen, you may vote the salary or not, just as seems good to you; I do not need much; I can live in the basement or in the garret; but whether I come up from the basement or down from the garret, I will still be your Bishop." The difficulties of his situation did not dampen his zeal for the salvation of souls, nor his ardor in doing good for his people. Owing to the fewness of priests, he was obliged, like his predecessor, to perform, in addition to his own duties, those of a missionary priest in hearing confessions, visiting the sick, and instructing the ignorant. In his letter to the Council of the Propagation of the Faith he says: "I am obliged to fulfil at the same time the duties of a Bishop, parish priest, and catechist." His amiable manner and admirable cheerfulness remained the same under all his labors and privations. His energy, labors, and courage, even at this advanced period of his life, explain how in his younger days at Mt. St. Mary's he had won the title of the "Little Bonaparte."

One of his first measures was to make a visitation of his vast diocese, in which he travelled and labored incessantly; he spent his time in inquiring into the condition of his flock, in seeking out Catholic families and settlements, in organizing congregations, projecting churches, administering the sacraments, and preaching. At Albany he inspired the Catholics with the courage to build a new church. At Buffalo he found between seven and eight hundred Catholics, instead of sixty or seventy as he had been led to expect. Here he received the grant of land for the erection of St. Louis' Church, afterwards the scene of schism and disorder under his successors; and at the blessing of the spot, the faithful from Ireland, France, Germany, and Switzerland united as Catholics in the joy-

ous ceremony. He was obliged to hear numerous confessions, two hundred of them by means of an interpreter. He also visited amongst others the Indian village of St. Regis, which was partly within his diocese, and where the American part were in open opposition to the pastor, who resided on the Canadian side. Here he administered the sacraments, the grace of which he regarded as the most potent peace-maker. His visitation only revealed to him the real wants and privations of his diocese. His heart suggested many a plan of relief, and his hand was ready for the undertaking. Had he been supported by the trustees and the people whom they influenced, they would soon have seen seminary, college, schools, hospitals, asylums, and churches rising under the magic of his energetic will, to adorn and bless the diocese. But he was obliged to look abroad for assistance. Not waiting for the assembling of the Council at Baltimore, he at once resolved to proceed to Europe in quest of assistance. He had previously made known the condition of his diocese, and before his departure received from the Association for the Propagation of the Faith a considerable allowance, a favor which his friend Dr. Bruté had obtained for him. He now was able to aid the Catholics of Albany in the erection of their new church, and to redeem the church at Newark, just about to be sacrificed. He reached France in October, 1829, "and proceeded to Rome to confide his pains, his trials, and the numberless obstacles which he met to the Father of the Faithful, and to the venerable Cardinal Prefect of the Propaganda," as an appeal in behalf of his flock, not for himself. Having obtained such assistance as was practicable, and completed his other business, he returned to resume the work of building up the Church of New York.

The education of youth and the preparation of candidates for the priesthood engaged his earnest attention. A school and seminary combined were his first plan, but the trustees refused to convey the lot to the Brothers who were to take charge of it, and this project was abandoned. He next selected a site near Nyack, on the Hudson, where, as at the secluded spot in which he had erected Mt. St. Mary's, he purchased land for a college, and the corner-stone was laid by him on the 29th of May, 1833. This step aroused the bigotry of the neighboring fanatics, who made their pulpits ring with the abominations and dangers of "Popery," and opposed most violently the incorporation of the institution. The Rev. Dr. Brownlee preached such declamatory philippics against the new work of Bishop Dubois in the neighborhood of Nyack, that threats were heard against the new seat of learning; the Bishop sought the protection of the authorities in its behalf; but this was of no avail, the torch of the incendiary was already blazing, and the first Catholic College of New York was soon a mass of ruins and ashes. It was thus too, in 1831, he witnessed in his episcopal city the destruction of St. Mary's Church by fire; the foul work of an incendiary. Bishop Dubois next endeavored to establish his college at Brooklyn, upon ground proposed to be donated by a Catholic citizen, and a quantity of stone was carried from the ruins of the burnt college at Nyack for the purpose; but the conditions of the grant were not such as the Bishop could accept. A subsequent attempt to accomplish this object was made by himself and his coadjutor, Bishop Hughes, who purchased the estate of Grovemont, in Jefferson County, from Mr. Lafarge, and opened thereon St. Vincent of Paul's Seminary, designed both for secular and ecclesiastical education.

The new Church of St. Mary's, at the corner of Grand and Ridge streets, in New York City, was erected in 1832-33, and dedicated to the divine service. Christ's Church, in Ann street, had been purchased of the Episcopalians and converted into a Catholic church; but in 1833 its walls were discovered to be insecure, and the church of St. James, in James street, was erected to supply its place, and was completed and blessed by the Bishop in 1837. In 1833 the corner-stone of St. Joseph's, at the corner of Barrow street and Sixth avenue, was laid, and in March, 1834, the church was blessed and opened for divine service. In December, 1833, a large plot of ground in Eleventh street, between Avenue A and First avenue, was purchased for a Catholic burying-ground the original one at St. Peter's having been discontinued, and the grounds about St. Patrick's being nearly full. In 1834 the German Catholics purchased lots from John Jacob Astor for a church in Second street, between First Avenue and Avenue A, upon which the old church of St. Nicholas was erected, under the pastoral care of the Rev. John Raffener, who came from the diocese of Brixia, in the Tyrol, in 1833, and who afterwards, in 1839, erected the old church of St. John Baptist, in Thirtieth street. In 1835 St. Paul's Church, at Harlem, was erected under the supervision of Rev. Michael Curran. In 1836 the Transfiguration Church, in Chamber street, was opened under the pastoral charge of the Very Rev. Felix Varela. In the same year old St. Peter's, having become too much worn and impaired by time and weather, was removed, and the new St. Peter's erected in its place; the corner-stone was laid by Bishop Dubois, October 26; Mass was celebrated in the basement on the first Sunday of September, 1837, and on the

28th of February, 1838, the church was blessed and opened for divine service by Bishop Hughes. The churches throughout the diocese were multiplied under Bishop Dubois in the same proportion, and clergymen to supply their altars were provided.

But this progress of the Church in New York did not escape the notice of the sectarians of the day, who have always made the mistake of looking upon the Catholic Church in America as something foreign to the country, and as hostile to its free and liberal institutions, forgetting that it was Catholic zeal, courage, and science that opened the New World to the knowledge of Christendom, and that first raised the standard of civil and religious liberty on its soil; and forgetting that, by their periodical onslaughts upon Catholicity, they exhibited themselves as the opponents of freedom of conscience, and as unfaithful to the guarantees of constitutional liberty for all. The noted Dr. Brownlee led off the attack, in which he was aided by more ignorant and less able colleagues, all of whom used such stale ammunition as the infamous inventions against convents and nuns, such as Rebecca Reid's Narrative, and the "Awful Disclosures of Maria Monk," and such-like. They met with gallant opponents in some of Bishop Dubois' clergy, conspicuous among whom were the Rev. Messrs. Varela, Power, Schneller, and Levins, the last two of whom established the "*New York Weekly Register and Catholic Diary*," as the organ of their defences against the anti-Popery attacks of their adversaries. The burning and sacking of the Ursuline Convent at Charlestown, Massachusetts, in 1834, stimulated the passions of the anti-Catholic mob of New York, and two years afterwards a deliberately devised plan was entered into to

destroy St. Patrick's Cathedral in New York, which was not only the tabernacle of the Most High, but the resting-place of the unresisting dead. The Catholics were thus compelled to defend not only their "altars," but also "the green graves of their sires." This they resolved to do; the church was put into a state of defence, the streets leading to it were torn up, the windows of the church were filled with armed defenders of the right, and the walls of the churchyard glistened with sword and bayonet. The mob, true to its cowardly instincts, fled in dismay before the gallant defenders of the sanctuary and the grave, without opening the affray.

In 1837 the health of the aged and venerable Bishop began so greatly to decline, that his strength was unequal to the increasing labors of his office. He requested the assistance of a Coadjutor Bishop, and named as his choice the Rev. John Hughes, of Philadelphia, who had been one of his pupils at Mt. St. Mary's College. He consecrated Bishop Hughes in the Cathedral in New York, assisted by Bishops Kenrick and Fenwick, January 9, 1838. About two weeks afterwards he was attacked by partial paralysis, from which he never entirely recovered. Though his health did not permit him afterwards to take any very active part in the government of the diocese, yet his zeal for religion and his interest in everything undertaken to promote it, did not abate in the midst of all his sufferings and infirmities. Bishop Hughes, in announcing the withdrawal of Bishop Dubois from all active duties, in his pastoral of October 14, 1839, said of the venerable Prelate, "Having passed through more than half a century of apostolical labor and boundless as well as untiring zeal, he was entitled at the age of seventy-six years, and it was natural for him to seek, the

privilege of repose, by leaving to younger energies to take up the burden which he had so long and so zealously sustained." He died full of sanctity, patience, and honors, December 20, 1842; and was buried with the episcopal rites, and amidst the tears and with the praises of the people, under the pavement immediately in front of the main entrance to the Cathedral, in the spot selected by himself.

"Need I tell you," says his eloquent eulogist,\* "that such a life was closed by a tranquil and happy death. Patient, resigned, and devout to the end, the last object that caught his eager gaze was the sign under which he had fought the good fight, and won his victories—the image of his crucified Redeemer; the last words that trembled on his lips were the holy names which in infancy a pious mother had taught him to lisp—Jesus, Mary, and Joseph! As ripe and mellow fruit falls in due season to the ground—as the flower hangs its head, and droops, and dies—as the sun at evening's close sinks calmly into ocean's bed, leaving tracks of glory behind, so did he quit this earthly scene, without a struggle and without a sigh,—with a prayer on his lips, and a sweet hope of heavenly rest in his heart, and a sweet thought of the mercy of Jesus, whom he had loved and served all his life, hovering like an angel over his departing spirit."

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\* *Discourse on Bishop Dubois*, by Rev. John McCaffrey, D.D.



## RIGHT REV. MICHAEL PORTIER, D.D.,

*First Bishop of Mobile, A.D. 1826.\**

THE history of Bishop Portier's episcopate possesses a special interest, because the oldest diocese ever created within our Territory was a part of his; he officiated in the oldest church erected on our soil, and the descendants of the oldest Catholic colony planted in our country were a portion of his flock. Florida, the ancient seat of Catholicity in the United States, together with Alabama and the Territory of Arkansas, constituted in the beginning the spiritual domain of this admirable Prelate. He was also for many years the senior member of our Hierarchy, being the oldest of the Bishops, both in age and priority of consecration. But a still holier and more precious tradition is associated with his name; the extraordinary labors and privations he underwent in the mission, both as priest and as Bishop; his services in the cause of education in the South; his devotion to his Church and flock; his poverty, which gave all to enrich the sanctuary; his goodness to his clergy; his charity to all; his affable and condescending manners; his joyous and generous embrace of the cross for the sake of Him who first embraced it; his vast and solid achievements in laying the foundation of future churches and dioceses in the land he loved so well,—these are among the rich legacies he has bequeathed to the Church of America.

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\* Authorities: *Catholic Almanac*; *Annals of the Propagation of the Faith*; Original Sources.

Michael Portier was born at Mont-Brison, in the diocese of Lyons, France, September 7, 1795. The high vocation of devout Catholic parents, and the blessing it is to possess such, are well exemplified in his case; for the only reminiscence we possess of his early youth is the account of the overflowing joy and hearty encouragement he received from his pious mother when he communicated to her the noble resolve he had formed to embrace a religious life. Transplanted at an early age from the nursery of piety, which an edifying home ever presents to the gentle and tender character of youth, to the Seminary of Lyons, the advent of the illustrious Bishop Dubourg to France, in quest of laborers for his vast vineyard in the sunny South, found him among the most promising and talented of the Seminarians. A profound impression was made upon the Catholic heart of France by the stirring appeal of this apostolic Prelate, one of her own sons, who was also just appointed to govern a spiritual fold once planted by her own brave colonists, and still speaking her own beautiful language. The Church of Louisiana was not unknown to France, for the history of it was adorned throughout by the devotion of French missionaries, and by the prowess of French captains and explorers. Young Portier was among the first to volunteer for the mission of the South-west. But now what a trial was presented to his soul! That good mother, who had been counting the years, and was probably beginning to count the months and days, that stood between her and the sight of her son as a priest offering sacrifice on the altar of his native France, had not realized the sacrifice she was called upon to make in giving him to God; but even a mother's appeal could not turn the young soldier

of the cross from the chosen field of his generous warfare.

“Strong

As was a mother's love and the sweet ties  
Religion makes so beautiful at home,  
He flung them from him in his eager race,  
And sought the broken people of his God,  
To preach to them of Jesus !”

*Willis's Sacred Poems.*

But he did all to assuage a mother's sorrow ; and a beautiful and touching letter which he addressed to her, in order to comfort and induce her to embrace the cross, has fortunately found a merited place in the *Annals of the Propagation of the Faith*. \*

He sailed with Bishop Dubourg from Bordeaux on the *Caravane*, a French ship of war, with upward of thirty companions, and, after a voyage of sixty-five days, landed at Annapolis, Maryland, September 4, 1817.

He was among those who remained for nearly two months under the hospitable roof of Charles Carroll of Carrollton, in the capital of Maryland. He thence proceeded to Baltimore, and continued his studies at St. Mary's Seminary, where he also applied himself earnestly to the study of English. Here he also received Deacon's orders. Proceeding thence to St. Louis, then within Bishop Dubourg's diocese, he received ordination as a priest at the hands of that Prelate, in 1818.

The zeal which had prompted his self-dedication to the missions now found full scope. The pressing wants of the country left no leisure for the missionary, and

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\* *Annales de la Propagation*, etc., ii. 413, note.

Father Portier gave himself up to the most untiring and disinterested works of charity and zeal. When the yellow fever ravaged that country, during the first year of his priesthood, he went forth a messenger of relief and salvation to the sick and dying. Devoting himself to others, he thought nothing of himself, and was soon prostrated by the pestilence. After his recovery, he was called by Bishop Dubourg to New Orleans, then growing in population and importance. The interests of Catholic education in that city were confided to and greatly promoted by his zealous efforts. He established in New Orleans a collegiate school on the then popular Lancasterian plan, and was exceedingly successful in the work of educating youth, for which he exhibited remarkable talent. With three companions as his assistants, he opened his College in the building vacated by the Ursuline Nuns on their removal two miles below the city; the building served the twofold purpose of college and episcopal residence, and has to this day been used for the latter purpose. One of his companions was struck down by the unsparing hand of death at the commencement of his efforts. Father Portier has left in his correspondence a record of this sad event, so damaging to the prospects of his College; but on this occasion, as in all the trying positions of his life, his heart never faltered, but gathered new life and energy from disaster. He was thus engaged, and was progressing most successfully in his great and good work, when the Sovereign Pontiff's voice summoned him to a yet more arduous, extensive, and exalted sphere. Bishop Dubourg intended to remove the college of Father Portier to Lafourche, where he had acquired a large tract of land, and to found there an ecclesiastical Seminary; but his removal to

France prevented him from doing so. The Lazarist Seminary at that place, subsequently established, may have been in execution of this plan. During his sojourn at New Orleans, Bishop Portier was Vicar-General to Bishop Dubourg, and aided, with all his energy and talents, that great Bishop in his various religious enterprises.

Florida had now, by the treaty with Spain, been ceded to the United States, and shortly afterwards passed from the jurisdiction of the Bishop of Havana to that of the Bishop of New Orleans. This interesting portion of our country contains the oldest European settlement within our limits, and St. Augustine dates its origin back to 1565, when its foundation was laid, September 7, Festival of Our Lady's Nativity, in whose honor a solemn Mass was celebrated beneath the canopy of the vine and palm. "It is by more than forty years," says Bancroft, "the oldest town in the United States. Houses in it are yet standing which are said to have been built many years before Virginia was colonized." The Holy See erected the provinces of Alabama, East and West Florida, and Arkansas Territory, into a Vicariate Apostolic in 1825, at which time there were two Catholic churches in the Territory: one at St. Augustine, a large, substantial, and imposing structure, built by the King of Spain, and the oldest church in the country; the other at Pensacola, a small but solid Spanish building. The population of St. Augustine at this time was three thousand five hundred, of whom three thousand were Catholics; and the population of Pensacola was composed almost entirely of Catholics. Dr. Portier was appointed Vicar-Apostolic of this new flock, and the Bulls of investiture reached him in the latter part of 1825. He promptly declined the proffered honor, in his humility alleging himself un-

able to carry so great a burden. He yielded finally to a peremptory order from Rome, and prepared for his consecration by a spiritual retreat. He received consecration at St. Louis, from the hands of Bishop Rosati, assisted by two priests instead of two Bishops, by permission from Rome, one of whom was the venerable Father Donatianus Oliver, then of the age of nearly eighty years, and Rev. W. Quickenborn, in the presence of thirteen other priests, a goodly number of young ecclesiastics, and an immense and devout concourse of the laity, on Sunday, November 5, 1826. The ceremony was commenced by the reading of the mandate of the Pope, commanding the consecration and overruling the long resistance of the Bishop elect. Rev. Father Detex preached the consecration sermon, and in the evening Bishop Portier preached on Divine Providence, particularly as seen in the establishment of the Church. Dr. Portier was thus made Bishop of Oleno *in partibus* and Vicar-Apostolic of the Floridas.

At the time of his consecration there were only three priests officiating within his extensive Vicariate, two belonging to the diocese of New Orleans, and one to that of Charleston; all these were recalled to their respective dioceses, so that the Bishop was the only clergyman in the country, his only assistant being a Subdeacon. The poverty with which he entered upon his exalted career of usefulness, privation, and suffering, was worthy of the early ages of the Church. He wrote to a friend: "I need two or three priests, and dare not ask for them, as I am afraid I cannot now support them. I have neither pectoral cross, nor chapel, nor crozier, nor mitre." He bore this extreme poverty with meekness, and with his wonted good-humor, a vein of which is seen in a letter

he wrote to another friend, in which he said : " If you can buy the articles without any money, this is an excellent way that I relish exceedingly."

This destitution and loneliness only added to his zeal and courage, for he lost no time in proceeding to his diocese and commencing the arduous task which God and His Church had prepared for him. He entered first the town of Mobile, where there was no priest, but he gladdened the hearts of the Catholics of that place by the promise of a pastor. He labored incessantly at missionary work for some months in Mobile, and awakened the spirit of faith and devotion among its people. He performed the first baptism in this place, January 1, 1827. In the summer of this year he went upon his first episcopal visitation, undeterred by the fearful heat of the season and the dangerous fevers that prevailed. It was said of him this summer, " that this zealous Prelate has already endured nearly martyrdom in the discharge of his arduous task." Having reached Pensacola, he undertook and carried through the preaching of a spiritual retreat at that place, and then proceeded on horseback to St. Augustine, stopping on the way to preach at Tallahassee and other places. He arrived at St. Augustine early in July, and in the midst of his labors there was stricken down with a violent fever, from which he barely escaped with his life, but in an enfeebled condition. An intended visit to Bishop England, of Charleston, in the interests of his Church, was unavoidably abandoned on account of his weak state of health. No sooner was he sufficiently recovered from the effects of the fever, than he resumed with redoubled zeal his labors, which were rendered vastly more difficult by reason of the long neglect of religion in St. Augustine, and the ravages of

shameful scandals amongst the Spanish population constituting his flock. So much was this the case that the Bishop found it necessary to begin with fundamental instructions in Christian doctrine and moral duty, not only for the young, but also for a large number of adults. He preached in Spanish every Sunday of his stay, in St. Augustine, except the two that he was prostrated with fever, and his audiences were composed of crowds of Catholics and Protestants. His limited stay compelled him to labor incessantly in this long-neglected city. During his sojourn there, which lasted till the latter end of September, he had the consolation of reaping an encouraging harvest from his labors. During these few weeks he brought many hundreds of various ages back to a sense of their religious duties, and in others sowed the good seed for future harvests. He confirmed one hundred and two persons between the ages of ten and thirty-five years; administered the holy Sacrament of the Eucharist to one hundred and nineteen, and baptized forty children, whom, as well as many adults, he sedulously instructed in their faith and religious duties. The concourse of Protestants who flocked to his sermons were deeply impressed and gratified, and seemed to forget all sectarian differences in listening to the pure truths of Christianity, enforced with zeal and eloquence, and aided by the charm of a graceful and happy delivery. His affability and genial manners, together with his elevated and religious deportment, made during his brief stay an impression which caused all to desire his speedy return. The demands of other portions of his flock upon his time and labors compelled him to leave St. Augustine for other fields, in all of which he witnessed great religious destitution and long neglect; hundreds



of Catholics straying from the fold for want of pastors and churches, and the rising generation growing up without instruction or good example. Deeply impressed with the destitution of his flock, and the necessity for speedy relief, he resolved to visit Europe, to solicit means and procure colaborers for the work to be done. Not being able to visit Charleston, he earnestly requested Bishop England to retain the Vicar-Generalship of East Florida, and assist that part of his flock with his own services and the aid of a clergyman; a request which Dr. England showed every disposition to accede to as far as possible. Having induced a single missionary priest to remain in the Vicariate during his absence, Bishop Portier hastened his preparations to go abroad.

In the summer of 1829 he sailed for Europe. Most of his time was spent in France, and spent to good purpose; for, besides the pecuniary assistance he received, he obtained a considerable augmentation of his clerical force. He sailed homeward November 1, and arrived at New Orleans December 24, 1829, accompanied by two priests, one of whom was Father Loras, who became his Vicar-General, and subsequently was consecrated Bishop of Dubuque, four subdeacons, and two clerics. He and his companions were cordially received by Father Moni, pastor of the Cathedral, and the citizens generally at New Orleans, where he had many friends. They all left New Orleans in a schooner, January 3, 1830, and arrived safely at Mobile on the 6th, and though it was near 12 o'clock in the day, they proceeded at once to the church, where he and Father Loras said Mass, and the whole company united with the joyous people in singing the *Te Deum*. The Holy See, in the meantime, had erected the separate see of Mobile, of which Bishop

Portier was appointed the incumbent, so that he availed himself of this occasion not only to celebrate his safe return, but also his installation as Bishop of Mobile. The joy of the Mobilians in welcoming their Prelate to his home was thus expressed at the time by one of themselves: "The arrival of Bishop Portier has been re-echoed throughout the Union; sweet to us has been the moment he landed on our shore, accompanied by two priests, four subdeacons, and two clerics. Long had the hearts of the Catholics of Mobile wished for his coming. A pastor, a successor of the Apostles, has been given them; they could not forbear to anticipate the happy changes which now take place. The idea filled them with joy; his presence diffuses happiness on them; his amiable disposition, enlivened by his piety, has linked him close to our hearts; his young clergy unite in his efforts, and seem to promise a long continuance of days devoted to the purest worship." His absence in France prevented his attendance at the First Provincial Council, which assembled at Baltimore October 4, 1829. During the year 1827, the Catholic church at Mobile had been destroyed by a conflagration, which laid waste a large portion of the city; on his return, the Bishop found a small frame church erected there, which became his *Cathedral*, and in it erected his humble episcopal chair. That portion of his diocese known as East Florida was, on the erection of the see of Savannah, attached to that diocese; subsequently it again became a Vicariate Apostolic, and so remained until 1870, when East, Middle, and South Florida were erected into the diocese of St. Augustine.

His little Cathedral was twenty feet by thirty, and stood on the site of the present Cathedral; with the

means he received in Europe he enlarged it, and it remained his Cathedral church until 1836, when a temporary brick church was erected on the opposite corner, and was so constructed as to be easily changed into dwellings or for other useful purposes, and now forms a part of the Catholic Female Orphan Asylum,—a fine institution, whose front, three hundred feet long, extends from Franklin to Claiborne street. Bishop Portier's episcopal palace was a small frame house, twenty-five feet by fifteen, divided into two rooms, in which he resided for five years.

His next great undertaking was the founding of Spring Hill College, on an admirably selected site, about six miles from Mobile. It had also a seminary attached. He appointed Father Loras President of the College, and enriched it also with an 'accomplished corps of Professors in ancient and modern languages, mathematics, and sciences. He appealed to France, while abroad, for the means to found this institution, so dear to his heart, and was thus enabled to give it a most favorable and solid start. The institution was for many years conducted by the Eudists, and was for a time confided to the Fathers of Mercy,\* and, in 1846, to the Jesuit Fathers from the province of Lyons, who have to this day conducted it in such a manner as to make it an ornament and a blessing to the South, and a noble monument of its gifted and generous founder.

Having accomplished these works, and seen his College in full operation, Bishop Portier started forth on the

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\* The members of this fine religious Order, founded in France by Father Rauzan, are now in New York, where they are conducting an admirable educational institute, which, under their skilful management, gives present promise of great services to the cause of education, and begins already to expand into the future College of St. Louis.

second visitation of his diocese. On this, as on the first visitation, he labored untiringly and accomplished immense good for his people, stopping at many places, and wherever he saw an opportunity of benefiting any portion of his flock. He extended his journey as far as St. Augustine, and here he continued the good work he had so successfully commenced a few years before. His journey from St. Augustine back to Mobile was accomplished under many difficulties and mishaps, which serve to show how our early Prelates, in many instances, traveled through their dioceses; but the good-humor and cheerfulness of our noble traveler carried him unruffled, though slightly bruised, to the end of his journey. At St. Augustine he purchased a horse and gig, with which to make the long and rough journey, and wrote to a seminarian at Spring Hill College to meet him at Tallahassee, and to bring with him gun and ammunition, with which to provide themselves with food from the forests on the way, as provisions were scarce and hotels unknown. The Bishop and seminarian met at the appointed place, and on the following day started for Pensacola. On the second day after leaving Tallahassee the horse broke down, and the Bishop had to exchange him for another, of whose good or bad qualities he knew as little as the trader who took the Bishop's lame horse knew or cared to know of the latter. It turned out that the Bishop's new horse had never before gone in harness, and submitted with a bad grace to the episcopal reins and lash. On the second day, at a small place called Webbville, he utterly rebelled; for no sooner was the Bishop seated in the gig, than the horse started off at his best speed, and, running against a large stump, threw the Bishop out on his face. Fortunately no serious

injury was sustained. It was a difficult task to purchase a saddle in that region, but this was finally accomplished, and the Bishop and seminarian accomplished the rest of the journey on horseback. The animal having brought the Bishop to his own terms, offered no resistance to the double burden.

In 1832 Bishop Portier, ever intent on providing the means of education for his flock, applied to the Visitation Nuns at Georgetown, in the District of Columbia, for a colony of their Order to take charge of a female academy in his diocese. The Sisters of the Visitation readily responded to his call, and in the same year the Nuns arrived in Mobile, and immediately commenced their school in a house rented by the Bishop for them. In 1833 he commenced the erection of a Convent, as a permanent home for these good Sisters, at Summerville, three miles from Mobile, which they took possession of the same year. This institution still continues to adorn and bless the diocese of Mobile, and is now a flourishing academy, with nearly a hundred pupils. Providence protected these pious ladies in a miraculous manner shortly after they moved into their new Convent. While the nuns were seated at their evening meal, a portion of that part of the building in which they were was utterly destroyed by a violent storm. The lives of all were in imminent danger, when the roof, which the storm had lifted entire from its place, lighted gently over the place where they were, covering them completely, and thus protecting them from the falling ruins.

The Bishop's next effort was the erection of a plain but substantial dwelling for himself and clergy. This he accomplished with wonderful success for one who had

so little. The episcopal residence stands on the lot adjoining the Cathedral, and remains still occupied by the present Bishop of Mobile.

One of the crowning works of Bishop Portier's episcopate was the erection of the fine Cathedral of the Immaculate Conception at Mobile. This important work had frequently occupied his thoughts, and as early as 1835 he laid the corner-stone with solemnity: Archbishop Purcell, of Cincinnati, preached the sermon on the occasion. The Bishop, however, was not pleased with the plan, and suspended the work for a time, and resumed it again in 1838. The progress of the building was again suspended in consequence of the financial embarrassments of the country, and was resumed again in the summer of 1844, and was then steadily prosecuted until the whole was completed in 1850. It was solemnly consecrated, December 8, 1850, by the Right Rev. Bishop Reynolds, of Charleston, at the invitation of Bishop Portier, on which occasion the Right Rev. Bishop Spalding preached the dedication sermon.

It has truly been said by the people of Mobile that Bishop Portier laid the foundations and reared to maturity the great charities and institutions of their diocese. Besides those already mentioned are the orphan asylums of that city. The cholera, which visited that region in 1839, left many orphan children; but these destitute ones found a tender parent in Bishop Portier. Gathering them together, and providing for them a home, he confided them to the care of a committee of pious and charitable ladies. In due time he procured the services of Sisters of Charity from Emmitsburg, under the direction of the good Sister Martina, so well known for her charities and goodness in Maryland and the District

of Columbia, before she blessed Mobile with her presence. These good Sisters took charge of the boys and girls until they were relieved of the boys by the Brothers of Christian Instruction, whom the Bishop procured from the diocese of Lyons in 1847. Thus flourishing asylums for boys and girls were permanently founded; to the boys' asylum were attached a labor school, a pay school with fifty scholars, and a free school with the same number; and to the girls' asylum pay and free schools, the former with fifty and the latter with sixty scholars. These institutions have become at this time among the finest houses of the kind in the country. The establishment of poor schools became a leading object of Bishop Portier's efforts, and in these generous labors he was greatly aided and relieved by the Sisters of Charity and Brothers of Christian Instruction. Intent on furnishing to all the means of education, he established at St. Augustine a female academy. But the religious Order to which it was confided did not succeed in gaining a permanent and successful settlement, and the institution was discontinued. The Bishop's Ecclesiastical Seminary enabled him to supply good and zealous priests to the southern and northern portions of his diocese. He secured aid from time to time from the Society for the Propagation of the Faith, which he applied in building churches and extending his missions. Tuscaloosa, for many years the capital of Alabama, was enriched by him with a fine church and permanent pastor, and provided with assistance to the needy congregation there in supporting the priest. This is but one of many cases in which he gave all for the extension of the Church in his diocese. He took great pleasure in attending the dedication of these various churches and institutions,

making each one the occasion of a great religious awakening amongst the people of the town. The beautiful ceremony of dedicating the church at Tuscaloosa, January 25, 1846, and the eloquent and powerful sermon the Bishop preached, are to this day among the happy recollections of the Catholics of that place. The churches of Mobile he increased to three. St. Vincent's was commenced and finished in 1847, having had its origin in a generous movement for supplying church accommodations for the more needy Catholics of the town. Subsequently the Jesuits built St. Joseph's in the north-western section. The destitute state of the diocese when he was appointed Bishop, without priests, and with only three churches, has already been described: by his great exertions he gave to it twenty-seven priests and twelve churches; a college, fourteen schools, three academies for boys, and the same number for girls, two orphan asylums, an infirmary, and free schools.

In September, 1849, Bishop Portier visited Europe on business for his diocese. He frequently took part in the solemn ceremonies of episcopal consecrations, church dedications, and did all in his power in such cases to promote the cause of religion and the glory of the Church in this country. He sat in the various Councils of the American Church at Baltimore, including the first National Council in 1852, at which he was the senior member of the Hierarchy. He also attended the First Provincial Council of New Orleans in 1856, and preached the opening sermon.

The last important work of charity accomplished by Bishop Portier was the erection of Providence Infirmary, which he placed under the care of the Sisters of Charity. It was to this fine institution that he retired when he



found himself attacked with the painful and tedious disease of dropsy. He suffered long and patiently, and during his distressing malady preserved his life-long cheerfulness, devotion, and patience. He expired at the Infirmary, May 14, 1859, in the sixty-fourth year of his age and the thirty-third of his episcopate. He was buried in his own Cathedral, amidst the solemn requiem and chants of the church, the sobs and tears of his flock, and the grief of the American Church, which felt that in him she had lost a patriarch. The people of Mobile had a fine portrait of the deceased Prelate painted and presented to Father Chalon, his Vicar-General and kinsman, requesting, as they said, that "it be placed where it may be seen by his many friends, who, pointing it out to the rising generation, will tell the many labors and successes of a man so good, of a pontiff so zealous." They also erected a beautiful monument, of which Father Chalon, at the time, appropriately wrote:—"Here over his remains, pointed out by the monument, the poor will come and pray for their father; the rich will come here and remember his advice. They will say, 'he has been so kind, so charitable, that he must be in grace with God.'"

Of him it was well said:—"The purity of his life, the charity and kindness which he manifested on all occasions, gained him the affection and esteem of both Catholics and Protestants, and caused his death to be regretted by all classes of his fellow-citizens with feelings of profound sorrow and regret." By a non-Catholic journal of the day it was said:—"By his suavity of manner, liberality of sentiment, deeds of benevolence and charity, he obtained an influence and a general esteem which are among the best human testimonies of a well-ordered

life." By another :—"He was learned, of sound judgment, strictly upright and just in all his thoughts and actions, and guileless as became a Christian."

While Bishop Portier himself laid no claim to authorship, the *Annals of the Propagation of the Faith* have preserved for the Church some admirable letters from his pen. Among them are, *Notice sur M. André Ferrary*, Vol. I., No. 2, p. 57; two letters dated at New Orleans, April, 15, 1818, Vol. I., No. 5; three letters to his mother, two in 1817, Vol. II., p. 413 n., and the other at p. 419; letters to Abbé Colleton, New Orleans, August 31, 1826, p. 416; letters to Abbé Cantal, Pensacola, January 22, 1827; another to the same, May 10, 1827, p. 424; *Journal of his Journey from Pensacola to St. Augustine*, Vol. IV., p. 73; Letter to the Editor of the *Annals*, Spring Hill, January 16, 1831, Vol. IV., p. 693; another to the same, Mobile, August 19, 1831, p. 617; another, December 23, p. 447; another in 1852, Vol. XXIV., p. 150. They are all beautiful mementoes of his virtues as a Christian and of his zeal as an apostle.

## MOST REV. JAMES WHITFIELD, D.D.,

*Fourth Archbishop of Baltimore, A.D. 1828.\**

JAMES WHITFIELD was a native of England, and was born at Liverpool, November 3, 1770. His father, Mr. James Whitfield, who was a respectable and successful merchant of that city, gave his son the benefit of a liberal education, in the acquisition of which the high minded youth industriously co-operated with his generous parents. Deprived of his father by the unsparing hand of death when he was only seventeen years old, the manly youth assumed at once the position of companion and protector of his mother. In order to divert her thoughts from her late bereavement, and to restore her failing health, he accompanied her to Italy, where they remained some time, during which young Whitfield, who had been trained up to habits of industry and enterprise, embarked in commercial pursuits. On his return from Italy to his native country, and while he was passing through France, he was overtaken by the promulgation and enforcement of Napoleon's decree, which regarded and treated all Englishmen then in France as prisoners. The hand of Providence turned his exile into a blessing, and thus teaches us a lesson how the most distressing and annoying circumstances of this life may be used to our advantage in life eternal. The greater part of this period of detention in France he spent at Lyons, where

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\* Authorities: *Catholic Almanac*, 1837; *Catholic Miscellany*, 1828, 1829, and 1830; *Bishop England's Works*; *Catholic Magazine*, 1846; De Courcy and Shea's *Catholic Church in the United States*; etc., etc.

he had the happiness of forming the acquaintance of the Rev. Ambrose Maréchal, who was then Professor of Theology at that city. It was only the eye of Divine Providence that saw at that time, in this pious priest and in the pure-minded youth who sought his society, two future chiefs of the American Church. The native piety of young Whitfield was fostered by his good and zealous friend, and, yielding to his own predispositions and the gentle influences by which he was surrounded, he entered the Theological Seminary at Lyons as a student of the divine science under the learned and accomplished Maréchal. He became so distinguished among his fellow-students for his solid judgment and persevering industry, that he was a model to his class, and the venerable Archbishop Maréchal always took pleasure in relating the circumstance of the members of the school requesting him to cause the young Englishman to recite, in order that they might enjoy and benefit from the elegance of his diction and the perspicuity of his arguments. After completing a thorough course of theology, he was ordained in the holy priesthood at the city of Lyons in 1809. He now sustained a sad loss in the death of the good mother to whom he had been so devoted, and to whom he had been so true a son. He soon after returned to England, and was engaged in the duties of his high calling as parish priest at the town of Crosby, which he continued for several years with fidelity and zeal.

In the course of time Mr. Maréchal had returned to the United States, where he had previously served as a priest, and had been elevated to the Archbishopal chair of Baltimore. Remembering the good qualities and high attainments of the young exile of Lyons, who was

now a parish priest in England, the Archbishop wrote letters of earnest entreaty to his former friend that he would come to America, and give his services to the flock of Christ in that vast and needy field of labor. Mr. Whitfield, guided by the unerring finger of Providence, complied with the request, and sought again, in exile from his native country, the companionship of the gifted Maréchal. He arrived in the United States September 8, 1817, and was immediately appointed one of the pastors of St. Peter's Church in Baltimore, the duties of which station he continued for a number of years to discharge with remarkable ability and zeal. In 1825 Archbishop Maréchal, by special indult from the Court of Rome, conferred upon Mr. Whitfield and two other eminent ecclesiastics of Baltimore the degree of Doctor of Divinity. "The ceremony was one of the highest interest to the Catholics of that city, who hailed with joy the commencement of a Theological Faculty on this side of the Atlantic, the brilliant opening of which promised to shed so much glory on the American Church."

It was in the same year, 1825, that the religious community of the Sisters Oblates of St. Frances was approved by Archbishop Maréchal. This community was composed of colored nuns, who devoted themselves to the religious education of children of the same color. They were allowed to take vows, and, in 1831, the Holy See bestowed upon them the same privileges and indulgences that were enjoyed by the Oblates of Rome. Dr. Whitfield was a warm friend and patron of this institution, and seconded the efforts of their founder, the Rev. Mr. Joubert, in placing their Institute upon a solid and flourishing basis. The interest which Dr. Whitfield felt

in the eternal welfare of the negroes was the prompting of Catholic charity. Their dependence on the white race did not exempt them from the duty of saving their souls, and the obligation imposed upon their masters of giving them the opportunities of doing so was always inculcated by the Catholic Church and appreciated by Catholic masters. In 1832, when Archbishop Whitfield wrote on this subject:—"How distressing it is to be unable to send missionaries to Virginia, where there are five hundred thousand negroes! It is indubitable that had we missionaries and funds to support them, prodigies would be effected in this vast and untilled field. In Maryland blacks are converted every day, and many of them are good Catholics and excellent Christians. At Baltimore many are frequent communicants, and three hundred or four hundred receive the Blessed Sacrament the first Sunday of every month. It is the same throughout Maryland, where there are a great many Catholics among the negroes." These views were equally participated in by his successor, Archbishop Eccleston, who, in 1838, wrote:—"The slaves present a vast and rich harvest to the apostolic laborer. I do not believe that there is in this country, without excepting the Indians, a class of men among whom it is possible to do more good. But far from being able to do what I would desire for the salvation of the unhappy negroes, I see myself unable to meet the wants of the thousands of whites who, equally deprived of the succors of religion, feel most keenly their spiritual abandonment." In 1866 we have seen how these sentiments and this solicitude for the salvation of the black population of the country, now free, have been approved and enjoined by the Holy See upon the American Prelates, then about to assemble in Na-

tional Council at Baltimore, and how the voice of Rome was re-echoed and enforced by that, the most dignified and numerous ecclesiastical body that had yet assembled together in council on this continent.

When the health of Archbishop Maréchal began to fail, he requested of the Holy See the appointment of a Coadjutor Bishop, with the right to succeed to the episcopal chair of Baltimore. He placed the name of Dr. Whitfield first on the list of candidates, and the Papal Brief of January 8, 1828, was issued appointing that distinguished ecclesiastic Coadjutor, with the title of Bishop of Apollonia *in partibus infidelium*. When the brief arrived at Baltimore, Archbishop Maréchal had departed this life. The saintly Bishop Flaget, of Bardstown, was selected to consecrate the new Archbishop, and so deeply affected was that venerable Prelate with the august function he was thus called upon to perform, that on Ascension Day he entered into a spiritual retreat with the Prelate elect, as a meet preparation of his heart and soul for so important an occasion. "This Sunday of Pentecost," says Archbishop Spalding, in his biography of Bishop Flaget, "was the most grand, the most august, the most honorable day that ever shone on the Bishop of Bardstown." Bishop Flaget accordingly consecrated Dr. Whitfield as Archbishop of Baltimore, on Whit-Sunday, May 25, 1828.

Archbishop Whitfield addressed himself at once to the arduous duties of his vast diocese, in addition to which he had to discharge the labors of Administrator of the diocese of Richmond. Favored by Providence with an ample fortune, he devoted it freely to the cause of religion, in building churches, providing priests for them, and for the support of those priests, in erecting

institutions of piety, education, and charity, and in promoting the cause of religion. He appealed, as his predecessor had done and had recommended him to do, to the King of France and to his Grand Almoner, and to the Association for the Propagation of the Faith, for aid in so great a work. His letter addressed to the Association for the Propagation of the Faith, in which he gave a minute account of the state of religion in his archdiocese, is a most valuable contribution to the religious history of this country. These appeals were not made in vain, for there was received from the Association between the years 1825 and 1834, for the archdiocese of Baltimore, the sum of thirty-two thousand francs. There was also appropriated a certain sum for Mt. St. Mary's College. Louis XVIII. and Charles X. of France also sent through their Grand Almoners, on several occasions, offerings for the archdiocese.

On the eleventh of September, 1828, Archbishop Whitfield laid the corner-stone of the Orphan Asylum at Baltimore, of which he and his predecessor were munificent patrons. The first part of the inscription deposited in the corner-stone reads as follows:—

To the  
Glory of Almighty God,  
Under the auspices of the Blessed Virgin,  
The corner-stone of this edifice  
(St. Mary's Catholic Female Orphan Asylum,  
Established by the Most Rev. Ambrose Maréchal, A.D. 1819.  
And of which he was a most liberal benefactor : )  
Destined for the education of Orphans, poor children,  
And others who may be entrusted to its protection,  
Was laid  
By the Most Rev. James Whitfield,  
The Fourth Archbishop of Baltimore, &c., &c.,  
11 Septemb., MDCCCXXVIII.



The Archbishop closed the touching address, which he delivered on this occasion, with these words: "Under the divine protection, this asylum will rise and subsist for ages to come: May the Spirit of God always dwell in it, preserve all who are to inhabit it, and bless all who contribute to its support."

In October and November of this year the Archbishop was engaged in the visitation of the two dioceses under his charge. No place in Maryland or Virginia, where there were Catholics to be visited, was overlooked by this apostolical man in his laborious expedition. He administered confirmation at numerous stations to large numbers, many of whom were converts. He laid the corner-stones of new churches, and selected the sites for others. In every place and in every family that he visited he left a blessing, and the gentle but earnest words which he then addressed both to assemblies and individuals, fructified in after years in abundant harvests. If the venerable Prelate was grieved at seeing the want of churches and the scarcity of priests in Maryland, how much more was his paternal heart filled with solicitude, when he entered the vast diocese of Richmond, spread over seventy thousand square miles, and with a population then of a million and a quarter of souls, and found but three priests in this great field—two at Norfolk, and one at Richmond! During this visitation the Archbishop gave generously from his private means for the relief of his scattered flock, and upon his return to Baltimore, after an absence of several laborious weeks, he redoubled his appeals to Catholic Europe for aid in supplying the wants of his impoverished church.

He found on his return, and awaiting him in his Metropolitan City, a communication from Rome, conferring

upon him all the powers which are attached to the use of the *Pallium* in the interval, until it could be regularly transmitted, which was immediately after the next consistory of Cardinals at Rome.

The great glory of the administration of Archbishop Whitfield was the assembling around him at Baltimore of the Prelates of the American Church in the First Provincial Council held in this country. Long had the Bishops of the United States been anxious for such assemblies to be held, in order that by combined action much could be accomplished, which was impossible of attainment by the individual Prelates separately. Difficulties had heretofore stood in the way of holding such synods or councils, and Archbishop Whitfield undertook to remove them. No sooner is he invested with the powers conferred by the granting of the *Pallium*, than he determined on summoning his colleagues and suffragans to meet in council, and in order that they might have ample time to consider and investigate the condition of their respective dioceses, ascertain their wants and necessities, and devise the plans and means of supplying them, he issued notices for them to assemble at Baltimore on October 4, 1829. This summons was received and hailed by the Bishops with great joy, who congratulated their flocks on this event, so auspicious to the Church and so fraught with future blessings to them and their posterity.

This venerable assembly took place on Sunday, October 4, 1829, at the Cathedral at Baltimore. The Archbishop celebrated a solemn High Mass, and on the same occasion received from the hands of the venerable Bishop Flaget the investiture of the *Pallium*, which had been transmitted from Rome. Bishop England

preached the opening sermon, which was marked by that ability, learning, and zeal for which that eminent Prelate was distinguished. He had been a warm advocate for the calling of a Council ever since his appointment as a member of the American Hierarchy, and great must have been his satisfaction in witnessing the consummation of his long-cherished desires. During the Council, the Bishops held a morning session conducted by the Prelates alone, and in the afternoon a session at which they were attended by the clergy of the second order, who acted as theologians, and to whom, as committees, various questions were referred for their examination and report. At this session the reports were received and considered, and conclusions thereon arrived at by the Bishops. The principal subjects considered and acted upon by the Council related to discipline, morals, and the administration of the sacraments. The Council closed on Sunday, October 18, and resulted in the adoption of thirty-eight decrees, prescribing regulations for the conduct of the clergy, and wholesome instructions for the laity. These were submitted to Pope Pius VIII. for his approval, and were returned with his approbation, through the Congregation "*de Propaganda Fide*," to America, October 16, 1830, and published.

The Council was attended by Archbishop Whitfield, who presided; by the Rt. Rev. Benedict Joseph Flaget, Bishop of Bardstown, Kentucky; Rt. Rev. John England, Bishop of Charleston, S. C., and Vicar-General of Florida East; Rt. Rev. Edward Fenwick, Bishop of Cincinnati; Rt. Rev. Joseph Rosati, Bishop of St. Louis, and Administrator of New Orleans; and Rt. Rev. Benedict Joseph Fenwick, Bishop of Boston; and Very Rev. William Matthews, Administrator of the diocese of Phila-

delphia. The absent Prelates were Rt. Rev. John Du-bois, Bishop of New York, then in Europe; Rt. Rev. John B. David, Coadjutor of Bardstown, prevented from attending by sickness; Rt. Rev. Michael Portier, Bishop of Mobile, then in France; Rt. Rev. Henry Conwell, titular Bishop of Philadelphia, represented by the Very Rev. William Matthews as his Vicar-General.

Among the works of this Council were two Pastoral Letters addressed by the assembled Prelates, one to the clergy and the other to the laity of the United States, which were full of apostolical zeal and love, replete with scriptural and theological learning, and breathing an eloquence and unction that seem inspired. It would be difficult to read these two admirable epistles with candor and impartiality, and not feel convinced, from their intrinsic evidences, that they could have emanated from none other than the true and infallible spouse of Christ. The statistics, which the Bishops of the Council supplied from their respective dioceses, led them to conclude that the Catholics of the United States, in 1829, exceeded in number five hundred thousand souls; and their ranks then, as now, were daily increasing from immigration and conversions. The following allusion to the Council, and tribute to Archbishop Whitfield, embracing the quoted extract from the *Ami de la Religion*, is taken from the *Catholic Miscellany* of March 6, 1830: "Some of the religious papers in France make honorable mention of this assembly of our Prelates; amongst others the *Ami de la Religion*, after quoting at considerable length some details from the *Miscellany*, gives the substance of the pastoral letter to the laity, which it eulogizes in very flattering terms, and concludes by exhibiting the great advantages likely to follow from this synod.

paying a well-deserved tribute to our venerable Metropolitan: 'There is gratitude due to the Archbishop of Baltimore, who originated this Council and directed its deliberations, and who, in all his relations to his colleagues, showed himself well worthy of the important mission whose duties he is charged to fulfil.'

"No compliment has ever been better deserved. Doctor Whitfield, however, must have that within which is more valuable than the eulogy or the esteem of any human tribunal; he has the approbation of his conscience, and will continue to receive that approbation, as he reflects and beholds how he has promoted the great cause of pure and spiritual religion, by uniting the affections and efforts of what was before his day a scattered and disjointed mass, but which he has framed and knit together."

On the thirtieth of October, 1829, Archbishop Whitfield announced to his diocese the Plenary Indulgence granted by the Holy Father Pius VIII. in the first year of his Pontificate. In his beautiful letter on Prayer, on this occasion, he says: "How edifying it is to behold the Prince of Pastors, for whom Christ himself '*prayed that his faith fail not,*' whom he commanded '*to confirm his brethren,*' trembling at the foresight of the momentous duties attached to his exalted station, and in the attitude of a suppliant calling upon all his beloved children to obtain the help of their prayers! How consoling the thought, that by offering him that assistance which his paternal love enables us to afford, we shall at the same time cancel the debts in which our sins have involved us, and enrich our souls with heavenly gifts!"

In his letter to the Association for the Propagation of the Faith, dated February 16, 1832, concerning the state

of his diocese, he writes: "The wonders, if I dare so express myself, that have been operated in my diocese, are a source of consolation to me amid the difficulties against which I have still often to struggle. Thanks to a special Providence over that beloved portion of the people confided to my care, I can say with the apostle, 'I am filled with consolation, I superabound with *joy in all our tribulation.*' When I meditate before God on His goodness, His mercy, the graces which He bestows on my diocese, my heart expands, and I cannot but recall that passage of the Psalms: 'He hath not done thus to every nation.' A truly Catholic spirit distinguishes Maryland and the District of Columbia from all other States in the Union; and I venture to say, without any fear of wounding the truth, the City of Baltimore is justly renowned for the true and solid piety of its people. Conversions of Protestants in health are also numerous, and not a week, in some seasons not a day, passes without our priests being called to the bedside of some invalid who wishes to abjure error, and die in the bosom of the Church."\*

The completion of the Cathedral was an object of the Archbishop's private liberality and public zeal. In addition to the means of his own which he expended on it, he caused collections to be made by small periodical subscriptions, after the manner practised in the Society for the Propagation of the Faith. One of its noble towers was begun and finished during his administration, and other progress made towards its completion. St. James' Church, in Baltimore, was another object of his private and individual bounty, having been built entirely with means supplied from the private fortune of the

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\* *Annals of the Propagation of the Faith.*

Archbishop. He laid the corner-stone of this temple, May 1, 1833, and on the first of May of the following year he consecrated it to the service of the Most High. Mt. St. Mary's College, at Emmitsburg, was incorporated during his administration, as well as a most excellent society of the ladies of Baltimore, called the Maria Marthian Society, for the relief of the poor and the distressed, and other Catholic bodies and institutions. A considerable portion of the funds for the erection of the episcopal residence near the Cathedral, was also contributed from the private means of Archbishop Whitfield.

In 1833 Archbishop Whitfield summoned the Suffragan Bishops of the United States to assemble in the Second Provincial Council at Baltimore, on the twentieth of October of that year. The assembling of the American Bishops in Council, to promote the general interests of the Church in this country, thus became a settled and fixed custom of the Church. Those who have down to our own time witnessed the benign effects and salutary fruits of these assemblies, cannot feel too grateful to that illustrious Prelate for the leading part he took in their introduction and perpetuation. The Prelates, who came to the Second Council at the invitation of Archbishop Whitfield were: Rt. Rev. John B. David, Bishop of Mauricastro and Coadjutor of Bardstown; Rt. Rev. John England, Bishop of Charleston; Rt. Rev. Joseph Rosati, Bishop of St. Louis; Rt. Rev. Benedict Joseph Fenwick, Bishop of Boston; Rt. Rev. John Dubois, Bishop of New York; Rt. Rev. Michael Portier, Bishop of Mobile; Rt. Rev. Francis P. Kenrick, Bishop of Arath, and Coadjutor and Administrator of Philadelphia; Rt. Rev. Frederick Résé, Bishop of Detroit; Rt. Rev. John B. Purcell, Bishop of Cincinnati. The venerable

Bishop Flaget was prevented from attending the Council by the feebleness of old age.

The increase of Episcopal Sees since the First Council was an evidence of the progress of the Church ; and the Second Council, which adjourned on the twenty seventh of October, solicited the erection of another See at Vincennes, including within its jurisdiction the State of Indiana and a part of Illinois. The principal other matters that engaged the attention of the Council, were : the fixing of proper limits to the several dioceses of the United States ; the manner of selecting Bishops to fill vacant Sees ; the confiding of the spiritual care of the Indians beyond the limits of the respective dioceses to the Fathers of the Society of Jesus ; the providing of spiritual care and assistance for the negroes who emigrated from the United States to the African colony of Liberia ; the establishment of theological seminaries in the various dioceses ; the regulation of the books of instruction used in Catholic schools, and other important subjects. It is scarcely necessary to add that the decrees of this enlightened and venerable assembly were cordially approved at Rome.

“ The two Councils,” say Messrs. De Courcy and Shea, “ over which Archbishop Whitfield had the glory of presiding, and which illustrate the period of his short episcopacy, displayed the dignity and conciliating spirit of the venerable Metropolitan. The sessions were conducted with an order and unanimity which gave general satisfaction. Before these august assemblies, the Prelates of the United States had only a very imperfect knowledge of each other ; they were united only by the common sentiment of respect which the episcopal character inspired : but after deliberating together on the gravest



interests of the Church; after learning to esteem and love each other, while exchanging opinions often different, but always based on the desire of the general good, the Bishops separated to bear to their several dioceses sentiments of sincerest friendship and esteem for each other. The deliberations of the Councils were very important in the eyes of the Catholic population; they contrasted with the tumultuous assemblies of Protestantism; and such was the veneration which they inspired, that three celebrated jurists, admitted before the Bishops to give an opinion on some points relating to the civil law of the land, left the Council full of respect and wonder. 'We have,' they said, 'appeared before solemn tribunals of justice, but have never had less assurance, or felt less confidence in ourselves, than when we entered that august assembly.' " \*

Throughout his active administration Archbishop Whitfield was a warm friend and patron of three religious communities of Sisters, who established themselves in his diocese. Of these the Carmelites, as the most needy, received a particular share of his interest and friendship. They had for many years struggled along through great difficulties at their Convent near Port Tobacco, in Charles County, Maryland, until the very existence of their institution was threatened by their poverty. Archbishop Whitfield advised their removal to Baltimore, and such a modification of their rule as would enable them to contribute to support themselves by conducting a school for the education of young ladies.

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\* "Archbishop Whitfield's letter of January 28, 1830; *Annals de la Propagation*, iv. 243. The three jurists alluded to were Roger B. Taney, afterwards Chief Justice of the United States; John Scott, and William George Read."—*The Catholic Church in the United States*, p. 141.

Their removal to Baltimore was effected, and the Archbishop obtained for them from Rome the desired modification of their rule and the privilege of opening an academy. They found in the Archbishop a tender father and invaluable friend. Their school, which was soon after opened and continued till 1852, proved a great relief to themselves and an invaluable blessing to the community.

In 1834 the health of Archbishop Whitfield began to fail so much, that his physician, in the summer of that year, advised him to visit the springs for its restoration. All the efforts made to arrest his disease and improve his declining health proved unavailing. Neither changes of air and scene nor the utmost skill of the medical profession could save the dying Prelate for his flock. The brilliant virtues of a long and useful career were more conspicuous in his death than even in his life. He expired October 19, 1834, in the sixty-fourth year of his age, teaching now by his example, as he had often done before by his precepts, the important lesson how to die a good death.

His biographer in the *Catholic Almanac*\* gives us the following sketch of his character:—"Of Archbishop Whitfield may be said what can be said of few—that he entered the career of honor in wealth, and left it poor. Prudence and energy were traits in his character very observable to those who had an opportunity of duly appreciating it, and many acts of his administration have been censured, because, through a spirit of charity and forbearance towards his neighbor, he abstained from exposing to public view the grounds that justified and com-

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\* 1837.

pelled such a course of proceeding. If there was more or less austerity in his manner, it did not prevent him from cherishing with paternal feelings and promoting by frequent acts of benevolence the happiness of the indigent and the orphan. Fond of retirement, and indifferent to the opinions of the world, he seemed particularly solicitous to merit the favor of Him who seeth in secret, and is always prepared to award the crown of justice to His faithful servants."

## MOST REV. FRANCIS PATRICK KENRICK, D.D.

*Third Bishop of Philadelphia and Sixth Archbishop of Baltimore,  
A.D. 1830.\**

ARCHBISHOP KENRICK was one of the most distinguished ornaments of the Catholic Hierarchy. His great virtues, vast learning, profound wisdom, and administrative abilities caused him, even while comparatively young, to become a leading and influential Prelate in the Church. The accounts of his sanctity and good works will long be preserved in our traditions; his erudite works will stand as proud monuments of our Catholic literature; and the institutions he founded or fostered will long survive him as proofs of his zealous labors. He was wholly free from ambition, and lived and struggled only for the Church of God and His people. Hence he sought not to act a conspicuous or brilliant part in the eyes of men, but with humility and gentleness, yet with a sublime action, strived to infuse his faith and zeal into his age and country; to calm the tempest, while gliding along with the current; to perfume the air with the sanctity of his virtues; to enlighten the society in which he moved, and to edify the Church, in which he was at once a brilliant light and ruler, and an humble child and subject. The influence of his life upon his times has been appro-

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\* Authorities: *Archbishop Kenrick and his Work*, a Lecture by Dr. M. O'Connor, S.J.; *Life of Archbishop Hughes*, by John R. G. Hassard; *The Catholic Church in the United States*, by De Courcy and Shea; *Life of Bishop Flaget*, by Archbishop Spalding; Various numbers of the *Catholic Miscellany*, *N. Y. Freeman's Journal*, *Catholic Magazine*, *Metropolitan*, etc., etc.

priately compared to "the leaven of the mass, to impart to the Church he governed his own strength, and to move on with it, thus invigorated, ever watchful over the development of the life which received from him continuous and most efficacious nourishment;" and to 'the dew that falls at night. Though the genial moisture that it has imparted remains, it is itself lost sight of when the sun rises."

Francis Patrick Kenrick was born in Dublin, Ireland, December 3, 1796. He was reared in the bosom of a most pious Catholic family, and enjoyed the advantages of one of the best schools of that city. He pursued his elementary and afterwards his classical studies in the schools of his native city with signal success. His education, both religious and scholastic, was acquired under the eye of his paternal uncle, a pious, learned, and eloquent clergyman, the parish priest of Francis Street Chapel. From his tender youth he was devoted to practices of piety, and at an early age resolved to dedicate himself to the sacred ministry. At the age of eighteen his collegiate course was finished, and with a well-disciplined and well-stored mind, he was prepared to commence his ecclesiastical studies. He received with joy the news that he was chosen to be one of those who were to have the privilege of studying in Rome at the renowned College of the Propaganda. Rome, to his cultivated mind and ardent soul, was the true citadel of Christianity; in it he could breathe the atmosphere of the apostolic times, near the tombs of the Apostles themselves; he could imbibe the heroism of the martyrs near their own shrines, and could acquire the erudition of centuries, and the light of heavenly faith, from the chair of Peter, the centre of unity and faith. Another

circumstance at this time greatly impressed his character, and prepared him for the trials which he was afterwards destined to encounter as a Bishop of the Church. The Holy Pontiff Pius VII. had just returned from captivity to the Eternal City; the Universal Church, while jubilant at the restoration of liberty to her Chief Pastor, was still more exultant at the memory of the heroism with which he had endured his persecutions—a sublime example of saintly patience and indomitable firmness. It was from such a model that the young Kenrick learned his lifelong lesson of firmness in upholding the liberty of the Church, and of meekness in suffering and bearing in his own person all things for the sake of his Divine Master.

The seven years he spent at the Propaganda were years of close study, untiring preparation, and thorough self-culture upon the model of the saints. His fine example was admired by superiors, teachers, and companions. His great proficiency in sacred learning was only surpassed by his singular modesty. His name was handed down in praise after his departure from the college, and long afterwards, when a student or visitor went to the Propaganda from Ireland or America, one of the first inquiries made of him was, whether he knew Mr. Kenrick, and the inquiry was followed up with eulogies of the well-remembered and honored student of the Propaganda. He received distinguished honors in the departments of science; he was ripe far beyond his years in sacred and profane learning, especially in theology, and was ordained in the holy priesthood on attaining the canonical age.

In 1821 the venerable Bishop Flaget, of Kentucky, applied to the Propaganda for a young priest of learn-

ing, piety, and zeal, to aid in the missions of that State, but more especially for one who could fill the chair of a professor in his Theological Seminary. Young Kenrick had recently been ordained, and, though one of the youngest in the college, was selected by the venerable and learned Rector of the Propaganda for this arduous and important mission.

It was not long after Dr. Kenrick's departure for America that Cardinal Litta was appointed Prefect of the Propaganda. This eminent ecclesiastic held the most exalted estimate of the priestly character, and of the requisites for its worthy attainment. He was an example in his own person of the virtues necessary to this sacred calling, and was strict in requiring all under his jurisdiction to attain to a high standard of excellence. His views were particularly strict in regard to missionary priests, whose position was more trying, and whose labors more arduous. He was somewhat surprised, therefore, when he learned that so young a priest as Dr. Kenrick had been selected for Kentucky, then regarded as so remote and destitute a mission—one which seemed to require ripe experience and great physical endurance. When the worthy Rector of the Propaganda first called on the Cardinal Prefect after the appointment of the latter, the Cardinal at once broke forth into complaints that young Kenrick, scarcely old enough to receive orders, should have been sent to such a mission. "But your Eminence," said the Rector, "he is indeed young, but he is of the most solid virtue," and then went on to give an account of his life. But all in vain—the Cardinal continued in the same strain, "his youth was an obstacle to that particular work, which no degree of virtue could overrule." The Cardinal wound up by saying, "If I had been Pre-

fect at the time, he should never have gone on such a mission." The Rector, who was frank as he was respectful, fired up at this, and finding other explanations useless, replied: "Well, then, your Eminence, it was the Providence of God that prevented your appointment sooner."—"What do you mean?" said the Cardinal. "I mean," replied the Rector, "that if you had been Prefect of the Propaganda sooner, you would have deprived America of an Apostle." The judgment of the Rector was soon afterwards confirmed by the testimony of Bishop Flaget himself, who, after a fair trial of his young colaborer, spoke of him, in his correspondence with the Propaganda, as "remarkable for his piety, extensive acquirements, the quickness of his mind, and the natural eloquence with which he expressed himself."

His mode of acquiring learning was simple and direct, and to one especially of his clear head and retentive memory the most efficacious. He drank only from the fountain sources of knowledge, and did not dally with the by-streams and overflowing waters around. Thus every drop of the pure and refreshing draft assimilated with his vigorous and ready intellect. The Sacred Scriptures themselves were his chief study, his own deep reflection upon them supplying their elucidation. It was remarked of him, while at the Propaganda, that he never read any treatises on the subject of his studies but the class-books. With these, the lectures of the professors, and his own meditation, he acquired that solid knowledge for which he was so eminent. The advantages of this course were witnessed by his professors in his case, in contrast with so many students, who undertake too much and too varied reading, and thus fail to realize the full benefits of a thorough training. He



did not, of course, exclude from his studies the writings of the Fathers; for he studied the Sacred Scriptures in the light of the Fathers, and became wonderfully familiar with both. What he refrained from were the numerous treatises composed to illustrate their meaning; for he preferred to seek this in its freshness near the fountain-head. "He studied diligently the Sacred Scriptures," writes Dr. O'Connor in his admirable lecture, from which these particulars are taken, "and the writings of the Fathers of the Church. He studied them in their native simplicity, under the light of faith and the aids alluded to. It was in this way that he became so familiar with the letter and spirit of the Sacred Volume. He appeared to have imbibed it into his very nature, to be at home in it, to think in its thoughts, to walk in its light, to express himself without an effort in its hallowed language. Look at his pastorals, how full they are of the very spirit of the Sacred Scriptures, the passages of which flowed without an effort from his pen, coming up as the most natural expression of the thoughts he wished to convey. It was the same thing in his discourses and all his compositions. I have seen him, while others were in conversation or debate around, write off most beautiful productions, which won universal admiration, breathing that unction which familiarity with the Sacred Scriptures alone can give."

At Bardstown he filled the chair of theology in the St. Thomas Theological Seminary with distinguished ability and usefulness. Here his superior mental endowments, his profound acquaintance with sacred science, his familiarity with the writings of the Fathers, the canons and decrees of the Church, and sacred history, were the admiration of all. He contributed important

aid to all the educational institutions of Kentucky, and especially to the establishment and support of St. Joseph's College, in which, in addition to his other duties, he discharged those of Professor of Greek and of History. As a professor he was remarkable for the clear and lucid manner in which he developed the different points of sacred science to his pupils. He adopted and adhered to the important rule of first mastering what he undertook to teach to others. His collegiate duties confined him chiefly to the Seminary and College, where he enjoyed that seclusion and quiet so grateful to himself and so favorable to his studies. Yet he did not shrink from other useful occupations, but devoted himself also to missionary labors, and discharged with energy and zeal the duties of pastor to the congregation at Bardstown. In the Jubilee of 1826 and 1827 he went forth with apostolic ardor, and electrified all by his eloquent and learned discourses, and edified them by his incessant labors and devotedness. During this season of grace he attended Bishop Flaget in the episcopal visitation of his diocese, and his efforts were crowned with numerous conversions. So great were his labors during this season that his health became prostrated, and he became ill from a fever, from the effects of which it was years before he entirely recovered. At Bardstown he delivered a series of conferences on religion, answered the objections to the dogmas of the Church which the Protestant ministers had published, or preached from their pulpits, and completely silenced them by his powerful arguments. He became at once a recognized champion of the faith. One of these discussions was held with Rev. Dr. Blackburn, President of the Presbyterian College at Danville, Kentucky, who, in 1828, publicly assailed the doctrine

of the Real Presence in the Holy Eucharist, over the signature of "*Omega*"; to whom Dr. Kenrick replied in a series of letters entitled "*From Omicron to Omega*." Nothing further was heard from "*Omega*." Another controversy, growing out of the Jubilee, was held with Mr. Light, the Methodist minister; who, profiting by Dr. Kenrick's absence at another mission, came forward to sustain his sect. But he succeeded only in drawing upon himself the humiliation of a public refutation at the hands of Dr. Kenrick, to which he did not think it advisable to make any reply. A minister of the Anglican Church met with a similar fate. Finally, a Presbyterian preacher, more ardent but not more prudent, having ventured to attack Dr. Kenrick publicly, was answered so triumphantly on the spot, and before the same audience, that when he arose to speak in rejoinder he was abandoned by Protestants as well as Catholics. During this extraordinary Jubilee secular affairs were almost entirely forgotten, and Protestants were as eager to attend the exercises as Catholics. The number of communicants was over six thousand, confirmations twelve hundred and sixteen, and conversions of Protestants fifty. Great numbers of old and habitual sinners were converted from their evil ways. These and other polemical studies and discussions formed the basis of his published works.

His preaching at this time, 1830, was thus described by one of his auditors: "As a pulpit orator, this or any other country or age has produced few equal to Dr. Kenrick. Modest and unassuming in presenting himself, a stranger, unless the whisper of fame had excited expectation, could not anticipate more than an ordinary pious discourse from him; but soon the workings of his

mighty mind appear, and rivet the attention of his audience. In his exordium, the tone of his voice was low but clear. A tinge of modesty suffused his countenance, but he is never agitated. Without stating the points of his discourse with the formality of scholastic precision, his audience are enabled to perceive and mark them distinctly as he proceeds. He sees everything in a clear light, and exhibits everything clearly to others. His reasoning and arguments are cogent and powerful; his diction chaste, his language copious, his figures striking and appropriate, and his appeals to the heart irresistible. His sermons are generally short, and where he happens to dwell longer than usual, no part of his audience are ever tired when he closes." That his character and virtues may be fully appreciated by future generations of our Catholic population, we will add the closing words of the same writer, in which is exhibited the high esteem in which Dr. Kenrick was held by his contemporaries: "But in whatever point of view we regard his character—as a man, a scholar, a gentleman, a minister of the gospel—we are forced, no, we are willing to yield the tribute of admiration, affection, and veneration."\* Such was the impression he made upon those who knew him in Kentucky when he was a young man. Time and practice added greatly in after-life to the charm and effect of his preaching. An eminent Protestant gentleman of Philadelphia, while Dr. Kenrick was Bishop of that See, used to say that in beholding him he "thought he saw Paul addressing the Areopagus at Athens."

But Bishop Kenrick had not only studied the sciences that made doctors, he had even more profoundly studied those depths of the Gospel, and imitated those perfect

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\* Letter from Bardstow, in *Catholic Miscellany*, 1830.

examples which make saints. Thus his interior and exterior life, even at this early period of his career, was most exemplary and holy. His countenance indicated a soul at peace with God and man; his exterior deportment was full of charity, affability, gentleness, humility, and benignity. Those who flocked to be instructed in their faith, or guided in their spiritual progress by his sermons and private counsels, found in his life and actions still more effectual lessons of Christian perfection. Many instances of a goodness not born of earth have been related of him; but one will suffice as an illustration. A worthy Italian missionary, who was visiting Bardstown, and who had been greatly affected by his discourses, related of him a circumstance more truly sublime and eloquent than the burning words which he had heard from his lips; he said: "Let me here tell, to the honor of the priesthood and the confusion of modern philanthropists, that the missionary, having one evening entered the professor's little room, had the consoling surprise to find the bed occupied by a sick beggar. We do not know by what accident the unfortunate man obtained such a privilege, but the fact is that with the Professor's permission he occupied his bed. Such an example of tender charity excited in the spectator a strong desire to imitate it." \*

In 1829 Dr. Kenrick attended the Provincial Council of Baltimore, as theologian to Bishop Flaget, and was appointed assistant secretary to the Council. The sad condition of the Church of Philadelphia at this time, where a long-standing trouble between the aged Bishop and the pastors and trustees of St. Mary's Church seemed to baffle all efforts at settlement, occupied the attention of the Council. That venerable assembly, with

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\* De Courcy and Shea's *Catholic Church in the United States*.

the consent of Bishop Conwell, decided to apply to Rome for the appointment of a Coadjutor Bishop of Philadelphia. Grave, indeed, was the work of selecting a ruler and chief pastor for this disturbed portion of the Church, but graver still was the task to be performed by the person selected for this arduous position. It has been truly said that the Church in America has seen no more critical moment, nor has a more appalling task been imposed upon a Bishop. The choice of the Council fell upon Dr. Kenrick, and the Holy See ratified their action. The Bishop elect, with unequalled courage, and in the spirit of submission to the Holy Ghost, by whom the whole matter was evidently directed, accepted the grave responsibility, thus, to use his own language, "pressing to our lips the chalice presented by the Vicegerent of Christ."

The loss of Dr. Kenrick was a severe affliction to the venerable Bishop Flaget, who loved him as a father loves his own child, and prized him as the jewel of his diocese. For twenty-four hours Bishop Flaget had not the heart to communicate the news of his appointment to Dr. Kenrick, or to hand him the bulls from Rome. But that saintly Prelate was capable of sacrifices, and after a brief struggle, he generously gave up his own for the general good of the Church. The Bishop elect very soon afterwards addressed from Bardstown a pastoral to the clergy and laity of Philadelphia, which for apostolic eloquence and, zeal, pure scriptural language, elevated thoughts, paternal advice, force of character, and literary elegance is a model of pastorals. His bulls appointed him Bishop of Arath *in partibus*, and Coadjutor of Philadelphia, with full powers of administration. He was consecrated June 6, 1830, at Bardstown,

by Bishop Flaget. The Catholics of Bardstown assembled and presented to the newly consecrated Prelate an address of confidence, admiration, and esteem, together with a handsome chalice.

The difficulties of his new position would have appalled almost any other man; but after sedulous prayer, mature thought, and casting himself into the hands of Providence, he lost no time in repairing to his new post, with a modest but firm reliance upon the purity of his motives, the good aims of his well-matured measures, and a determination to do his whole duty. His advent to Philadelphia, the delicate and discouraging position in which he was there placed, and the admirable prudence and courage he displayed, are well described in Dr. O'Connor's lecture on *Archbishop Kenrick and his Work*:—

“He came to Philadelphia under circumstances indeed trying. A good old man transferred, after a long life of usefulness, to a new field, for which he was entirely unprepared, and then involved in inextricable difficulties, was the Bishop. This same inability to cope with the cunning tricksters that beset his path made him fail to avail himself of the aid which he might have derived from a high-minded Administrator. Those who clung to him in his difficulties, looked with coldness if not with aversion on one who came to take up the reins which had fallen from his powerless hands. His enemies were disposed to hail the advent of a new Administrator as their triumph; but they soon understood that he came as head of the diocese, not of a party. He thus remained without any strong support in the midst of a community torn by factions. He had scarcely a church in which he could feel at home. The old Bishop was at St. Joseph's,

and he was surrounded there by those who had faithfully clung to him in his struggles, overlooking minor mistakes in the feeling of duty which they owed his position. At the demand of the same duty they were willing to submit to the new Administrator, but little enthusiasm could be expected while the old man, around whom they had rallied, was in their midst, dissatisfied and complaining. Trinity Church was used for the Germans. St. Augustine's was owned by a religious community, on whom the Bishop could not intrude. There remained St. Mary's, his natural Cathedral, for there were then but these four churches in Philadelphia. But St. Mary's was under the control of trustees, who did not wish their authority to be overshadowed by a mitre. They refused to recognize him as pastor. The Administrator, thus left without a party and without support, ejected from the pastoral residence of St. Joseph's by the old Bishop, had none but God to rely on. And on Him he did rely, and his confidence did not fail. He rented a respectable house on Fifth street, though human prudence could not point to any means by which his expenses were to be supplied. He declared himself pastor of St. Mary's, and interdicted the church until the trustees would acknowledge him. He commenced very soon in the upper room of his residence, that ecclesiastical seminary, which he knew to be the most efficacious means of providing for the diocese, and he placed himself in the hands of Divine Providence."

In dealing with the refractory trustees of St. Mary's, Bishop Kenrick displayed his fine administrative abilities. Soon after his arrival in Philadelphia, the old troubles, which had embittered the lives of Bishops Egan and Conwell, again broke out. The trustees were again re-



bellious, and openly claimed the right to select for themselves pastors of St. Mary's. Bishop Kenrick commenced by declaring himself the chief pastor of St. Mary's, and notified the trustees of his intention, as such, to take charge of the congregation. This they resisted. The Bishop on the following Sunday occupied the pulpit of St. Mary's, and exposed in detail the proceedings and conduct of the trustees, in the presence of themselves and the congregation. The trustees were exasperated, but the people generally now became disgusted with them, and inclined to the side of the Bishop. The trustees, in their anger, summoned a general meeting of the pew-holders for the following evening. Dr. Hughes, then curate of St. Joseph's, gave the following graphic and characteristic account of Bishop Kenrick's encounter with the trustees:—

“ *Gloria in excelsis Deo, et in terra pax hominibus!* The neck of the bad principle was *broken* last night. Dr. Kenrick attended the meeting himself. His presence (in his cassock, and his cross displayed on his breast) disconcerted them. He then proved, to the satisfaction of the meeting, that the trustees were misrepresenting. He made them eat their own words. He then told them they must not dare to control him in the exercise of his episcopal authority. He said he was their pastor and their Bishop; that St. Mary's *was* and *should be* the Cathedral of the diocese; and *he* was supported, and the *trustees* were put down by their own meeting—and I may say their own party. . . . They are at his feet. Last night he whipped them with fair arguments, until they were fairly beaten; and when they gave up, and declared the withdrawal of their opposition, and when their friends were about to fall on

them, he interposed and set them on their legs again. He said he wished no other trustees, so long as these gentlemen would confine themselves within their proper limits, and not presume to meddle, directly or indirectly, with his authority. There was finally a kind of shaking hands between the vanquished and the victor, with what sincerity on their part time only will tell. At all events, it is the first time within ten years that an attempt has been made to pluck up the *root* of the schism—and I assure you Dr. Kenrick did it with a giant's hand."

It seems almost incredible that the trustees should have again rebelled against the authority of Bishop Kenrick. He found himself under the necessity of ordering "the cessation from all sacred functions in the Church and cemeteries of St. Mary's." The trustees now at last discovered what manner of Bishop they had to deal with. They came to terms and submitted, though not gracefully, to his authority. The following account of the affair is taken from Bishop Kenrick's letter to the congregation, authorizing the resumption of divine service in St. Mary's:—"On the 21st of May (1831), we received a communication dated the 18th, and signed by five of the lay trustees, wherein they disclaimed all right to interfere in the spiritual concerns of this church, and distinctly stated that they considered the right of interfering in the appointing, rejecting, or removing of pastors as being included in the spiritual concerns. They added, however, that they reserved to themselves the right of regulating the salaries of the pastors, and even of withholding, should the power of appointment be (contrary to their expectations) not exercised in accordance with the declarations of the Prelates in the Baltimore Council, 'so as to meet not only

the wants, but the wishes of the people, so far as the conscientious convictions of the Prelates, and the just desires and expectations of meritorious clergymen will permit.' \* \* \* \* Although a portion of said communication appears to us highly objectionable, and calculated to afford matter for future dissension, yet as it contains an explicit disclaimer of all right of interference in pastoral appointments or removals, we are unwilling to withhold any longer from you the consolation of worshipping in the Church which you have so long frequented."

Bishop Kenrick determined to allow no new acquisitions of Church property under the trustee system. Wherever property had already been acquired and vested in trustees, he did not disturb its tenure, so long as the trustees respected the episcopal authority, and obeyed the laws and discipline of the Church. All new acquisitions were required to be vested in the Bishop. The second case in which he was called upon to resist the trustee system was in Pittsburgh. Old St. Paul's Church had been built by the Catholics of that city, with great perseverance and through great difficulties, and was near its completion; it was one of the finest church edifices then in the country. When the Bishop visited Pittsburgh the trustees had been selected, and they were making preparations to obtain a charter. Bishop Kenrick put a stop to these proceedings; he told the people that lay trustees had done mischief enough, that the system would not be allowed to extend itself further, and that the church should be conveyed to him in trust for the congregation. His action astonished all, and offended many; they openly maintained that they had built the church with their own means and upon their own ground, that it belonged to them, and the

Bishop had no right to take it away from them. "What," they exclaimed, "we built the church! What right has the Bishop to it?" He met their objections and resistance in his usual calm and firm manner. "The church is yours," he said to them from the pulpit of St. Patrick's. "You have a perfect right to do what you please with it. I claim no right to interfere with any appropriation of it you wish to make. You may make of it, if you will, a factory, and I will not interfere. But there is one thing which I do tell you, and it is this: if you wish it to be a Catholic Church you must comply with the requirement of the law, which I have laid before you. Now do as you please." No one could answer this view; his words sank deep into the minds of the people, whose good sense and honesty of purpose immediately rallied to the support of the Bishop and overruled all opposition. An anecdote is related which admirably illustrates the manner in which the Bishop's views gained ground with the well-disposed members of the congregation. An old man, an Irishman, whose native wit was equal to his good sense, as the congregation were leaving the church, met several persons raving over the Bishop's address. "What's the matter?" he said, "Didn't you hear?" they replied, "the Bishop wants to take our church from us." "Indeed," he said, "and will he take it over the mountains with him?" This was the expression used in Pittsburgh for crossing the Alleghanies and going to Philadelphia. "Oh, what!" was the reply, "of course not." "And do you think," he said again, "that if he gets it, he will let us into it?" "Oh, of course he will," was the answer. "And hear Mass there?" asked the old man. "Yes, of course," was the answer. "And go to confession and

say our prayers?" "Oh, of course, there will be no difficulty in all that." "Arrah! then," said the old man, "what else do I want of it? On these terms he may have it, and welcome."\* It need scarcely be added that in this, as in all subsequent cases, not only did the Bishop have his own way, but all concurred in recognizing that as the only proper and most convenient tenure of ecclesiastical property.

Dr. Kenrick was remarkable, not only while Bishop of Philadelphia, but also while Archbishop of Baltimore, for the punctuality and earnestness with which he performed the periodical visitations of his diocese. He knew well the advantages of those stimulating and edifying meetings between the flock and their chief pastor, and how beneficial they were to bishop, priest, and people, in order that it might be truly said, "I know my flock, and my flock know me." One of his first acts, after assuming the administration at Philadelphia, was the visitation of his diocese in the summer and fall of 1830. This journey lay mostly through the western and mountainous portions of the State, and, in consequence of the unimproved condition of the roads, was rendered doubly fatiguing and even dangerous. He had frequently to ride to distant points in the rudest and roughest of vehicles and over the worst of roads, suffering not only great personal fatigue and pain, but also great delays and disappointments. A severe illness overtook him at Chambersburg, during his first visitation, in which it was evident that he had not entirely recovered from the effects of his labors in the Jubilee at Bardstown, nor from the more recent shock his sensitive nature had received in his encounters with the refractory trustees of

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\* Dr. O'Connor's Lecture.

St. Mary's at Philadelphia. He was compelled to send to Philadelphia for Dr. Hughes to join and assist him in his labors, which he resumed as soon as his health permitted. While the Bishop and his friends were toiling over the rough road from Loretto to Newry, his baggage, containing the Bishop's mitre and crozier, was jostled from the wagon, without being perceived for some time. On discovering the loss, the Bishop was disposed rather to submit to it, and continue the journey, than to give others the trouble of returning to hunt for the missing articles; but the hardier nature of Dr. Hughes triumphed not only in undertaking the search for the baggage, but also in its recovery, and, as they pleasantly and jocosely remarked at the time, in restoring his mitre to Bishop Kenrick.\* It was during this visitation, that he had the happiness of visiting the celebrated missionary of the Alleghanies, the Rev. Prince Gallitzin; of partaking of his hospitality, and of witnessing his splendid services to religion. During an episcopal career of thirty-four years, in Pennsylvania and Maryland, these journeys of apostolic labor and charity were kept up with remarkable regularity and exactness. He usually announced beforehand the day and hour of his intended visitation at each place, and although they were numerous and were frequently in country districts, where the conveniences of travel were uncertain and unsafe, he was never known to disappoint a congregation. Labor was with him the law of such occasions. Social enjoyments never tempted him to change his plans, and, although he did not avoid them altogether, his plans were so exact as to time, that little or no opportunity was left for their enjoyment. It not unfrequently happened that, while making his visitation

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\* Hassard's *Life of Archbishop Hughes*.

in the country districts, a social assembly remained for some time awaiting his presence at the house of some Catholic gentleman near the Church in which he had just officiated, while the Archbishop, unconscious of the disappointment inflicted upon them, had gone to officiate at the next station twelve or fifteen miles distant.

It was well said of Dr. Kenrick, while he was Bishop of Philadelphia, that "during his government of the diocese as administrator, and later as Bishop, he was the leader of his flock in all good works." One of the first of his undertakings, after disposing of the trustee question, was to provide for his diocese a pious, learned, and laborious clergy. The City of Philadelphia possessed five churches and ten priests. But in the interior of the diocese the number of missionaries was entirely inadequate to the numbers and religious necessities of the people. Pittsburgh, Conewago, Loretto, Manayunk, and Wilmington, were the only parishes enjoying the benefits and services of a resident pastor. Others, such as Haycock, Pottsville, Lancaster, Bedford, and Chambersburg, were enabled to have Mass three times a month; others once a fortnight; others only once a month; and there were many, whose only religious aid consisted in an occasional visit of a priest, such as Brownsville, Carbondale, Silver Lake, New Castle, and Butler. One missionary was usually charged with several missions, and these were far apart. Bishop Kenrick himself said, "Some of these missions need the gift of tongues and a health of iron. Although the languages spoken by the people inhabiting this extensive country were various, yet not so much so as the nationalities and tongues of the missionaries, who had come from nine different countries: four of them were French, three German, two Belgian, twenty-one Irish, one Rus-

sian, one Livonian, one Englishman, and three Americans." It has already been stated, that immediately after his arrival in Philadelphia, he commenced in the upper room of his residence a little ecclesiastical seminary, which was destined in time to expand and become the efficient and fruitful *Alma Mater* of the Pennsylvania clergy. When the Bishop rented the house in Fifth street, for want of any other episcopal residence, he placed his trust in God alone to provide the means of paying the rent and defraying his household expenses. What must have been the surprise of his clergy and friends, when they saw him increasing his responsibilities by undertaking the support of theological students? He called his clergy together and proposed, in conjunction with them, to devise a plan for providing the means of support for the Theological Seminary. The clergy proposed the usual plan adopted then in this country, of uniting with the seminary a collegiate department for the education of paying scholars, and thus support the one from the revenue derived from the other; they could think of no other plan. The Bishop informed them that, though the necessities of the country had led to the adoption of this mode, still such was not the manner approved by the Church, and quoted to them the directions of the Council of Trent, which required Bishops to establish seminaries for ecclesiastical students, and in such a manner as to secure for them a training free from contact with other students, and especially suited to their vocation. Placing his trust in Heaven, he resolved, against the recommendation of the clergy, to pursue this course. Success demonstrated his wisdom. The Seminary flourished beyond example, not only in sending forth yearly a goodly number of learned and zealous priests to carry



the Word to all parts of the diocese, but also in its expansion, growth, and prosperity. The Bishop stopped at no undertaking or expense to develop his institution, and soon the extensive building, which he provided for the Seminary, and which some one criticised as "a palatial mansion suited for an Asiatic potentate," proved too small for the accommodation of the students. Such was the origin, and such the growth of the Theological Seminary of St. Charles Borromeo, in Philadelphia, which now possesses also its Preparatory Seminary in Delaware County, Pennsylvania. The former was incorporated by the Legislature in 1838, and was confided by the Bishop to the care and conduct of the Lazarists, who continued its management till 1853, when, after Bishop Kenrick's translation to the Archiepiscopal See of Baltimore, they were succeeded by the secular clergy.

Bishop Kenrick was ever a model to his clergy, and while he was truly a father to them, he felt and exercised a father's solicitude in training them to be not only worthy of their high vocation, but exemplary ornaments of the sanctuary. So broad were his views and feelings, and so strictly just and impartial, that no one could detect in him the least appearance of partiality to any on account of nationality. So much was this the case, that some even supposed that he was not mindful of his own countrymen; but they did not comprehend the depths of a character so grand as his, a character so imbued with Catholic love, that while loving all alike, he was equally mindful of all.

In placing his Theological Seminary under the special patronage of St. Charles Borromeo, he presented that illustrious ecclesiastic to them as a model; and he is not only known to have had a great admiration for and devo-

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tion to that great Saint, but it may even be remarked that there were some striking points of resemblance between the sainted Cardinal Archbishop of Milan and Archbishop Kenrick himself. The one, like the other, illustrated the highest virtues and abilities of the ecclesiastical life, presenting to the world an example of what a Christian Prelate should be, and each gave his whole life, his labors and his brilliant intellect, to the service of God and His Church. During the devastation of the cholera in Philadelphia in 1832, Bishop Kenrick was truly the chief pastor of his flock and a model of heroic charity. He devoted himself to their temporal relief and religious consolation, and was ever found amongst the most active and devoted in the midst of the pestilence. With a mind characteristically intent on doing good and on remedying the evils of society, he witnessed with pain the prevalence of intemperance in the country, and conceived the plan of getting the illustrious "Apostle of Temperance," Father Mathew, to visit this country, and sent the invitation to him to extend his exalted labors to our land. The divisions of Christendom grieved his soul, and he zealously labored to remove religious prejudice. Moved by the spirit of Catholic charity and zeal for Christian unity, he addressed an able and convincing letter on that subject to the Bishops of the Protestant Episcopal Church, in 1841. This admirable document is a sublime plea for unity, and is couched in language eloquent, simple, and unanswerable.

Bishop Kenrick was intent on the establishment of religious and charitable institutions for the relief of human suffering, for the reformation of morals, the redemption of the fallen, and for the instruction of the ignorant. The diocese of Philadelphia, which then embraced the

States of Pennsylvania, Delaware, and the western part of New Jersey, under his vigorous and wise administration, soon began to teem with Catholic institutions and religious orders. In 1842, the Order of St. Augustine commenced their college of St. Thomas at Villanova, Delaware County, and, though the destruction of their church and library at Philadelphia during the riots of 1844 exhausted their resources and deranged their plans, they were, notwithstanding, able by their persevering energy to resume the classes of their College in 1846, in which year the institution was incorporated as a University. The Jesuits established St. Joseph's College in Philadelphia in 1851, and obtained an incorporation for it in 1852. In the same year another College, under the patronage of St. Joseph, was commenced by the Rev. J. Vincent O'Reilly in Susquehanna County. When Bishop Kenrick went to Philadelphia, the Sisters of Charity, numbering a very few subjects, had charge of the asylum; under his administration they expanded and multiplied into six religious communities, dispensing around them the blessings of charity and education. The ladies of the Sacred Heart entered the diocese of Philadelphia in 1842, and opened a boarding-school for girls at McSherrystown near the Jesuit Station of Conewago; they next opened a school in Philadelphia in 1847, and in 1849, the commodious and beautiful establishment known as Eden Hall, took its place amongst the first educational houses in the country. The Sisters of St. Joseph came from St. Louis to Philadelphia in 1848; their novitiate was established at the old convent of the Sacred Heart at McSherrystown, from which numerous colonies were sent forth, and many academies and asylums were founded by them, and are now in successful operation. Under

Dr. Kenrick's administration, the Sisters of the Visitation B.V.M., the Sisters of Notre Dame, and the Sisters of the Good Shepherd, were introduced, each establishing and conducting the institutions peculiar to their own institute. The establishments founded by these various male and female Orders received every encouragement from Dr. Kenrick, and in several instances the most substantial assistance. His learned and saintly successor used to say, that everything useful in the diocese owed its existence or its strength to Bishop Kenrick. His prudent and characteristic way of commencing and promoting good works and institutions has been well described by Dr. O'Connor. He says:—

“As with the Seminary, so it was with the other works of Bishop Kenrick. Yet this was almost the only one in founding and directing which he acted singly and on his own isolated views. For the rest, while encouraging and stimulating and directing, he was generally satisfied with leaving it to others to originate and push on as their own zeal would prompt. His zeal, his piety, his laborious and ever vigilant habits exercised a gentle pressure that quickened all. He was as a beacon-light, to which all looked or could not help looking who kept their view fixed on the proper goal. The movement so impressed became natural and almost spontaneous, and was felt even when he did not appear, and continued when he retired from the scene, and was more stable, more powerful and widespread than the result of individual action could have been. Those only who carefully trace effects to their causes, can see how much of it was due to the steady, silent, but efficient action of him who was at the helm.”\*

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\* Dr. O'Connor's Lecture.

Embarrassing and harassing as was the position of Bishop Kenrick, when he was called to assume the reins of ecclesiastical government in Philadelphia, then distracted with disaffection and dissension; difficult and trying as was his contest with lay trusteeism, there was yet reserved for him a cross more painful, a chalice more bitter. Scarcely has any portion of the Christian Church in any age, been doomed to a more cruel and brutal persecution than was the Church of Philadelphia in the time of Bishop Kenrick. "He has beheld the long gathering and long threatening clouds of religious bigotry break at length in a terrific storm over his Church, leaving behind ruins and devastations, appalling by their magnitude and atrocity. He has been made to witness scenes harrowing to the tenderest feelings of his heart; scenes such as his darkest forebodings would scarcely have anticipated; his churches burned to the ground by infuriated mobs; the ministers of holy religion threatened with assassination, and trembling for their lives; seminaries of learning, residences of the clergy, valuable libraries, all consumed in the ruthless flames; and what is far more dreadful still, the solemn quietude and sanctity of the tomb invaded, the last resting-place of the dead torn up by the hands of the living." The cross, sacred emblem of God's mercy and man's redemption, was torn from its heaven-aspiring pinnacle and consigned to the flames; Catholics were hunted down to such a degree that Protestants, in order to protect themselves, posted on their houses a placard on which were inscribed the words, "No Popery here;" while Catholic citizens were consumed in the burning of their own homes. A Protestant writer thus sums up the sickening story: "The Native American party has existed for a period hardly

reaching five months, and in that time of its being what has been seen? Two Catholic churches burnt, one thrice fired and desecrated, a Catholic seminary and retreat consumed by the torches of an incendiary mob, two rectories and a most valuable library destroyed, forty dwellings in ruins, about forty human lives sacrificed, and sixty of our fellow-citizens wounded; riot, and rebellion, and treason rampant on two occasions in our midst; the laws boldly set at defiance, and peace and order prostrated by ruffian violence."\*

In the midst of this violent storm and sacrilegious reign of terror, Bishop Kenrick's voice was heard only to exhort his flock, the victims of this fiendish persecution, "to follow peace and have charity." His address to his flock, containing these sublime words, in the midst of such exasperating wrongs, was posted throughout the city, and was immediately torn down by the bigots. Bishop Kenrick ordered divine service to be suspended "in the churches that yet remained," as a solemn protest against the prevailing spirit of sacrilege and bigotry, and, in order to allay excitement and remove the temptations to greater violence by the mob, he himself prudently retired from the scene. In his lecture on *Archbishop Kenrick and his Work*, Dr. O'Connor ably justifies the measures adopted by him in this crisis, and says:—

"Events justified his course. The torrent that, if resisted, would have accumulated its waters and eventually swept on with greater fury, rolled by and spent itself. His order to suspend divine service in the churches that yet remained, was the severest rebuke the fanatics could have received. The tramp of the sentinel pacing before

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\* *Olive Branch*, [*U. S. Catholic Magazine*, 1845, p. 12.]

the house of God, deserted on the Lord's Day, with this order posted on the walls, was a comment on the spirit that had taken possession of the 'City of Brotherly Love,' which roused the better minded. Peace was restored on a more solid basis than ever before existed, and Catholicity assumed a higher position."

"The thousands and tens of thousands everywhere flocking around the confessional and the communion-table in the city, where a few dozen were a rare sight before; the spirit of charity manifesting itself in every good work in private life and public undertakings; the harmony of priests and people, and of all with their head; their readiness to enter with generous alacrity on every good work that is proposed to them; the abundant supply thus received for all the people's wants; and the life pervading the Catholic body in every corner of the State, are the best comments on the spirit, the wisdom, and the efficiency of Bishop Kenrick's administration."

The extensive diocese over which Bishop Kenrick presided, embracing, as it did, all Pennsylvania and Delaware, and a part of New Jersey, had increased so greatly in Catholic population, clergy, churches, and institutions, and extended over so vast an area of country, that it had for some time been apparent that its division into several dioceses was inevitable. As early as 1835, Bishop Kenrick proposed to the Cardinal Prefect of the Propaganda a division of his diocese, by the erection of a new See at Pittsburgh, and he recommended the appointment of Dr. Hughes as Bishop either of Philadelphia or Pittsburgh, as might seem most expedient to the Holy See. His suggestion was approved, and in January, 1836, the documents erecting the new See of Pittsburgh, and translating Dr. Kenrick to it and appoint-

ing Dr. Hughes Coadjutor and Administrator of Philadelphia, were actually prepared at Rome. In the meantime, the appointment of Dr. Kenrick himself as Coadjutor of New York was spoken of. The advanced years and feeble health of body and mind of Bishop Conwell had caused him to feel restive under the loss of his jurisdiction, and he was now again disposed to intervene in the administration of the diocese. When these circumstances were known abroad, a coloring was given to the affair at Rome, as if Dr. Kenrick was abandoning his post in despair, or was wanting in courage. Bishop England in the meantime had suggested some canonical objections to the division of the diocese until the meeting of the Council at Baltimore. When Dr. Kenrick learned of the erroneous impressions entertained of his course and motives, he wrote to Rome to state his reasons against his removal to New York as Coadjutor of Bishop Dubois, proposing to postpone all question of his removal to Pittsburgh, and deferring the whole matter till the meeting of the Council. The third and fifth Councils of Baltimore having subsequently recommended the division of the diocese of Philadelphia, this was accordingly done in 1843; Pittsburgh was erected into an episcopal See, and Dr. Michael O'Connor was appointed its first Bishop. Bishop Kenrick remained in Philadelphia to strengthen the work he had so ably commenced, enriching that diocese with commodious churches, zealous clergymen, and excellent charitable, religious, and educational institutions.

It was during this remaining portion of his episcopate in Philadelphia, that the severest ordeal that any Bishop could be called upon to encounter, was reserved for him, and it has already been related how, amidst the desecra-



tion and burning of his churches and institutions, the persecution of his clergy, and the slaughter of his people, his mild and gentle spirit realized the heavenly beatitudes announced by the Saviour on Mount Tabor. The work of rebuilding the temples and institutions, which had cost so many years of toil and solicitude and the expenditure of so much treasure, was undertaken and consummated during this period. He undertook more than this—he saw the need of a suitable Cathedral for Philadelphia; in 1837, when Dr. Hughes was appointed Coadjutor of New York, he took up his residence at St. John's Church, and made it his Cathedral; he now undertook the erection of the grand Cathedral of St. Peter and St. Paul, a work beset with many difficulties and delays, but through which he persevered, and brought it to an advanced stage of progress. He had the consolation, before his death, of seeing it used for the service of the Living God, a temple worthy of the Christian name, and an ornament to the episcopal city. When summoned, in 1851, to another and higher sphere of labor and dignity in the Church, by the recommendation of his colleagues and the approving voice of Rome, he had done a noble part by the diocese of Philadelphia, which he had found distracted and desolate, and which he left in harmony and prosperity. When he went to Philadelphia, in 1830, that diocese contained only thirty priests; when he was transferred to Baltimore, in 1851, he left to his successor one hundred and one priests and forty-six seminarians, ninety-four churches and eight chapels, besides a splendid array of male and female religious orders and of Catholic institutions.

On the death of the Most Rev. Samuel Eccleston,

Archbishop of Baltimore, Bishop Kenrick was regarded on all sides as the most suitable Prelate to succeed him in the Archiepiscopal See. Rome ratified the general choice, and by Letters Apostolic, dated August 3, 1851, he was translated from Philadelphia to Baltimore. The Sovereign Pontiff, also, by his brief of August 19, in the same year, appointed Archbishop Kenrick Apostolic Delegate, with a presidency over the National Councils, composed of the whole episcopate of the United States. By a decree of the Sacred Congregation of the Propaganda, confirmed by his Holiness, Pope Pius IX., July 25, 1858, the prerogative of place in the United States was granted to the Archbishops of Baltimore, so that in councils, assemblies, and ecclesiastical meetings of every kind, precedence was to be given to them, and the seat of honor above all Archbishops and Bishops present, without regard to the order of promotion or consecration.

The first great act of Archbishop Kenrick was to summon together the Prelates of the United States in National Council, May 9, 1852, and he was the first to preside over so august an assembly. Five Archbishops, twenty-six Bishops, and a large number of theologians sat in this, the most imposing ecclesiastical body that had as yet been convened in this country. A large increase of episcopal sees was among the results of their deliberations, and the Pastoral Letter, prepared in the grand and unequalled style of Archbishop Kenrick, which the fathers of the first National Council addressed to the clergy and faithful of their flocks, is one of the most profound and truly apostolical documents that ever emanated from any assembly of the church. Subsequently he continued to hold every three years the Provincial Councils

of the Prelates suffragan to the Archiepiscopal See of Baltimore, whose deliberations and decrees, under the wise, zealous, and learned leadership of Archbishop Kenrick, had a most salutary influence on religion, education, and ecclesiastical discipline. It was not reserved for him to preside over another National Council of the American Church, for in 1862, the time for the assembling of the Second National Council, the country was distracted with civil war, and more than half of his own suffragans were separated from him by great armies and vast battle-fields.

In the Councils of the Church in this country Dr. Kenrick took a most influential part. His first appearance in them was as theologian to Bishop Flaget in the First Provincial Council of Baltimore. Immediately afterwards he was appointed Coadjutor Bishop of Philadelphia, in 1830, and from that time to his death, in 1863, his profound learning, his high ecclesiastical character, and his ever-ready, fluent, and classic pen drew him into a position of influence and prominence from which his own modesty and humility would have retired. In preparing the most important decrees and composing the pastoral addresses of these learned and dignified assemblies, his attainments as a scholar and legislator were exercised in giving shape and permanent form to those deliberations, to which his wisdom, learning, and zeal had already done so much in guiding. It was remarked by his colleagues in those Councils, that while all around were engaged in conversation or debate, Dr. Kenrick would be seated at his desk penning the most beautiful and classical productions, embodying the sentiments and conclusions arrived at, clothed in the purest Scriptural language, teeming with sacred lore and redo-

lent with profound piety and saintly unction. One of his distinguished colleagues said of him in the Second National Council, which assembled after his death, "How many of his brother Bishops leaned upon him for counsel and advice, and how cheerfully and readily was it given." A learned writer, after speaking of the literary merit of Dr. Kenrick's theological works, remarked, "The canons and decrees of the Councils held at Baltimore, which England's first Orientalist, Cardinal Wiseman, ranks with those of Milan, display an equally correct taste." \*

Archbishop Kenrick, on his assumption of the reins of government at Baltimore, found a diocese well supplied with churches, clergy, and religious, educational, and charitable institutions. These he sustained, enlarged, and greatly developed. But his zeal and wisdom found new fields of benevolent labor. Many noble establishments grew up under his auspices, and religious orders were encouraged and new ones introduced, and every good work in the diocese received new energies and success under his vigilant administration. Thus we behold such noble charities as the Infant Asylum, the Aged Women's Home, St. Agnes' Asylum for Destitute Sick, the New Mount Hope, the Convent of the Sisters of Mercy, the Chapel and School of St. Laurence, at Locust Point, and others of like character and usefulness rising up and thriving under his paternal care. It was also during his administration that the work of completing the portico of the Cathedral was undertaken, and that the Jesuit Fathers erected their splendid Church of St. Ignatius, and established the College of Loyola. St. Charles College, for the education of candidates for

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\* *The Metropolitan*, 1854, p. 74.

the priesthood, received a large share of his powerful assistance. The clergy of Maryland, educated under his eye, or enjoying the benefits of his guidance and example, as priests are a credit to his memory, and would as a body do honor to any part of the Universal Church.

Archbishop Kenrick, at the invitation of Pope Pius IX., repaired to Rome in 1854, in order to take part in the deliberations which resulted in the dogmatic definition of the Immaculate Conception. He and Dr. O'Connor, then Bishop of Pittsburgh, sailed together in the steamer *Atlantic*, October 14, 1854. The Archbishop, at the invitation of the captain, preached on board the steamer on the Sunday which occurred during the voyage. He called on Mr. Buchanan, the American Minister at London, by whom he and his colleague were received with prompt and cordial courtesy, and on Cardinal Wiseman, with whom they dined on the following day. Accompanied by the Cardinal, the American Prelates made the journey to Rome *viâ* Paris. On arriving at the Eternal City, Archbishop Kenrick's mind became absorbed in the great religious and theological subject which had brought him thither, the Immaculate Conception. During the whole journey to Rome he appeared to be meditating on this subject, ever seeking opportunities for retirement and study, and visiting only a few places of historical interest, and only those in order to gratify others. After his arrival at Rome he paid a few visits rendered necessary by courtesy, or prompted by devotion; he then earnestly went to work. Nine large volumes of documents on the subject of the Immaculate Conception were supplied to the Prelates at Rome, and in the short period that intervened, Archbishop Kenrick devoured the contents of them all. Ever a devoted client of Mary, his

devotion now became more intense. He rejoiced from his heart at this crowning glory to the devotion of Mary. His Pastoral Letter, on his return to his diocese, is full of profound learning, interesting information, and tender piety. His perfect faith, his clear intellect, and well-stored memory presented the subject in the most attractive and convincing manner. Indeed, he saw everything in the light of faith, and weighed everything in the scales of heaven. The action of the Church of God upon the world, upon men and society, was to him one symmetrical and consistent whole; varied, it is true, and often differing in its mode of application according to the wants of successive ages, yet unique, consistent, luminous, wonderful, and divinely guided. He walked upon the earth with his eye and his heart turned towards heaven. His countenance beamed with the light of faith and the joy of innocence, his tongue flowed with the eloquence of truth, and his daily life was illustrated by devotion and charity. Time was to him a gift of Divine Providence, a trust for our own and our neighbor's good; a mere preparation for eternity. His great faith was the admiration of his cotemporaries; it was so simple yet so profound, so easy yet so sure, so firm yet so humble. His devotion to the Church was a part and parcel of his love of God, whose spouse she is. His devotion to the Apostolic See was a necessary result of his faith. While he realized the sublime dignity of the sacerdotal office, especially in its collective capacity, he especially admired that humility which is inseparable from its highest perfection. Himself a venerated and leading ruler in the Church, he was at the same time one of its humblest members. Thus he was always accessible to the poorest and lowest of mankind, evincing

as much, if not greater, pleasure in witnessing virtue in the humblest walks of life as amongst the most favored. He was so accessible to all, that his servant, who answered to the calls at the door, was in the habit of introducing all who called, without distinction, immediately into his study, and without further announcement. He was so patient and kind to all who called on him, that many of the simple and ignorant trespassed on his time beyond all measure, yet he was never known to show the least desire to terminate the visits thus paid him. He always arose in the morning at five o'clock, during winter and summer, and said his Mass at six. After Mass he performed his thanksgiving and private devotions, and then was ready to hear the confessions of any who presented themselves. He was familiar with the French, Italian, Spanish, and German languages, so that his confessional was surrounded by penitents who spoke those tongues. His library was his next resort, where he spent most of the day in preparing his works, amidst the numerous interruptions to which his easiness of access exposed him. In the intervals between these interruptions, he resumed his pen and continued his work, without the least annoyance or sense of inconvenience. At one time it would be some poor person asking alms, at another a child seeking instruction for first communion, at another some veteran sinner seeking guidance and forgiveness, and at another a sick call; he attended to all these with equal patience and pleasure. He would go at night to attend to a sick call, and next morning would be seen at the altar at his usual hour. His health at times was infirm and even distressing, but it was with difficulty that others discovered it; and on more than one occasion he endured severe surgical operations without any one in

the house being disturbed, or even knowing how much he suffered.

No one ever excelled him in indifference to money. He was never known to make the least movement in this regard in his own behalf, how great soever might have been his necessities. When he arrived in Philadelphia his means of support were extremely precarious, and even scant. He never thought of seeking a remedy. It was only by a spontaneous movement of his clergy that a remedy was applied. He used frequently to say pleasantly of himself, that although he had for more than thirty years been a writer of Catholic works, he had in all that time made only two hundred dollars by all his labors. His liberality on many occasions astonished all; for while they knew the limited resources at his command, they saw him surpassing others in the generosity of his charities and his donations to benevolent, religious, and other good works; it was discovered that on such occasions he actually gave all he had, trusting to Providence to provide for his few and simple wants. When he left Philadelphia to take possession of the Archbishopal See of Baltimore, all the valuables he took with him were the contents of a small carpet-bag, and little more money than sufficed to pay his passage. After his death, if his executor had assets on hand sufficient to pay his debts, this was all. He was frequently without the means of giving alms to the poor who applied to him, and was repeatedly known to shed tears at his inability to give more, even after he had bestowed his whole stock of cash on some poor person. "The man of faith, absorbed by the great effects of faith, cares little for the honors, or pleasures, or riches of the world; and such eminently was Archbishop Kenrick." "Yet, notwith-



standing his occupations and his trials, he could relish and make a joke; he could enjoy and exhibit an hilarity, which, though not boisterous, was sincere; for it is nowhere more genuine than in souls at peace with God." \* He was frequently pressed with invitations to social gatherings, but he usually declined them from a love of retirement; but his friends could detect a peculiar expression of satisfaction, and an arch smile on his countenance, when he was able to give as his excuse for not accepting an invitation, the necessity of giving all his time to some work, on which he was engaged. It became a frequent pleasantry among the Catholics of Baltimore, that there was no use in inviting the Archbishop to dinner, because he was writing a book. The ladies would frequently wait patiently for the completion of the work in hand, for then it was rumored around that he would pay some visits; but, to their consternation, they no sooner heard of his finishing one work than he had commenced another. The Archbishop would enjoy this joke, when related to him, with genuine pleasure.

It has been written of Archbishop Kenrick that "his life was that of the saint and the scholar." While he spent much time in reading and study, these were but the necessary preparations for a series of works which have enriched the Catholic literature of the world, and made his name illustrious. He excelled in his knowledge of all the branches of ecclesiastical learning; his familiarity with history, theology, canon law, and the scriptures, was extraordinary; he was at home in ancient as well as modern languages, and the Latin, Greek, and Hebrew, were greatly used by him in the preparation of his scriptural works; his Latin works were remarkable for

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\* Dr. O'Connor's Lecture.

their purity and classic elegance. His seven volumes of *Dogmatic and Moral Theology*, presenting a complete body of sacred science, were produced in the midst of the most active duties and official occupations. "The appearance of so large a work, written in good Latin and intended really for use, was a source of wonder to the Protestant public and clergy, few of whom could even read it without some difficulty, and none perhaps with ease. Considered in a literary point of view, it marks the classic character of our writers, a familiarity with Roman literature, which is unequalled in the country." \* These splendid writings have become well known, not only in this country, but also in Europe, and, in some of the discussions growing out of the Vatican Council, have frequently been referred to and quoted. His work on the Primacy is a noble tribute from his devotion to the See of Peter; his studies on this subject have been exhaustive, and the work is full of profound thought and erudition, supplying all that is usually needed to be known upon that subject, and is in itself most attractive and interesting. In the later editions, the learned author added chapters on collateral subjects, which he treated with his usual ability, and which proved an important addition to the work. His *Vindication of the Catholic Church*, is a clear, forcible, and unanswerable defence of the Church against the slanderous accusations which Protestants have too long been in the habit of hurling recklessly against her. His edition of the Sacred Scriptures, the last and one of the most remarkable and important of his productions, is a work which will render invaluable service to religion, and which will place his name among the foremost of divines and scholars. The

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\* *The Metropolitan*. 1854, p. 74.

following remarks by Dr. O'Connor will serve to convey an adequate estimate of Archbishop Kenrick's labors in this regard :—

“ But the greatest work is his translation and notes on the Sacred Scriptures. To appreciate this fully, it is necessary to understand the difficulties that beset his path, and his skill in surmounting them. The correct reading of the original text has itself alone engaged the whole attention of learned men. Even when this is determined, it is a matter of the greatest difficulty to fix the correct meaning of each word so as not to embrace more or say less in the translation than is contained in the original. For this purpose a man must be familiar with the original and the cognate languages, with the customs, laws, and history of the people with whom the authors were connected. He must know how the words and phrases were understood by contemporary and succeeding generations, and must bring to his aid those other numerous appliances which critics point out, but which it is so much more easy to point out than to lay hold of and apply with judgment.

“ All this he has done, and done well. It would have been more easy to have written a learned commentary of great length than to have perfected such a translation.

“ His notes are short and appear few, but they are a rich mine. His aim was to prepare an edition which could be read with ease and safety by all, and to add only such notes as were necessary to meet real difficulties in the understanding of the text, leaving out the questions that might be raised on it.

“ It is amazing how much solid matter he has compressed into these short notes. I have heard several remark, and my own experience accords with the state-

ment, that you seldom meet with a serious difficulty in the reading of the text that you will not find solved in these notes. At one time it is a pithy sentence from one of the Fathers, at another a remark from some modern critic; at one time it is but a word, at another a reference, but it lets in a flood of light. He has succeeded, particularly in these pithy remarks full of learning, in establishing and vindicating, by the latest researches of Biblical science, the accuracy of the version in use in the Catholic Church.

"The composition of these learned works never interfered with the discharge of official duty; they never prevented him from being ready to receive and entertain any that called on him. If even a servant-girl came to visit him, he would lay down his pen, let her feel at home as long as she wished to stay, and then resume it when she thought fit to retire."

As Archbishop Kenrick had on several occasions during his life been placed in positions the most trying and embarrassing, so towards its close he found himself again placed in circumstances the most difficult and to him heart-rending. His charity to all, his gentleness in the handling of difficult questions, and the perfect clearness with which he perceived his whole duty, and the unswerving firmness with which he ever performed it, enabled him to pass unscathed through the peculiar embarrassments attending his position in Baltimore during our late civil war. As he had never taken any part in public or political affairs, so he continued now to confine his labors to the sacred ministry of prayer, sacrifice, and charity. He directed all the clergy to continue, as before, the recitation of the usual prayer for the public authorities. Having done this, he rested satisfied to leave to the

State the affairs of the State, and to give his zeal and labors to God and to souls ; and he ceased not to pray for peace. But so great was the anguish of his heart at witnessing the desolate scourges of war, which more than once advanced within and beyond the limits of his own diocese, that it has been thought that his death, which followed the bloody day of Gettysburg, was hastened by this cause.

There was no perceptible change in his health before his death, which was very sudden ; but as he always lived in the fear of God, in innocence, justice, and peace, it was not unprovided. On several occasions long preceding that event, while amongst his most intimate friends, he dropped remarks which caused them to believe that he had received a warning of his approaching dissolution. Among other evidences showing that he was in the daily expectation and preparation for death, it is related that he had in his possession a relic of the Holy Cross, which he preserved with special veneration, increased by the fact that it had formerly belonged to the venerable Bishop Flaget, whom he loved so much. He wished to confide it to the custody of Dr. O'Connor, with this injunction : " ' This was given by such a priest, with the condition that he should get it back at my death, and you will see that the condition be fulfilled.' " Dr. O'Connor returned the relic to the Archbishop, with the pleasant remark that, from present appearances, it would be more fit for him to give to the Archbishop commissions to be fulfilled after death. ' Well then,' said the Archbishop, ' if anything happens, inquiries will be made for this ; ' and he laid it in a drawer, where it was most sure to be met, evidently satisfied that he had thus directed attention to it, and, with that scrupulous regard to the mi

nutest requirements of justice for which he was always so remarkable, secured its return to its owner, as actually took place."

The admirable account given of his death by Dr. O'Connor, in his lecture on the Archbishop, is as follows:—

"I spent some hours with him the evening before he died. I sat with him almost until he retired to the bed, from which he awoke into eternity. His death, as you remember, occurred just after the bloody day of Gettysburg. The news was then coming into Baltimore by piecemeal. Though thousands of prisoners and wounded men had been brought into the city, and some of the principal circumstances were known, we had not yet received a well-defined account of the battle or of its issue. His conversation was chiefly directed to what the end of all this was likely to be; how the country was likely to come out of this trying ordeal. There was an expression in his countenance, an anxiety in his soul, which I never witnessed before. The tragic scenes which were being enacted, the dreadful future which seemed to threaten, no matter how that day ended, pierced his heart with the most poignant grief. His feelings were like those of the mother, whose child Solomon ordered to be cut in twain.

"Full of years and of merits, and yet apparently full of vigor, the destroying angel laid his hand on him that night. Without a struggle, for his body lay in the usual attitude in which he composed himself to sleep, with placid countenance, and his hands crossed over his breast, in one holding his scapular, he was found dead in the morning—a form of death, terrible indeed to those forgetful of God, but a great grace to one who, like him, died daily, living every day ready for the call.

"Such a death is not unprovided for. A holy life is the best preparation for that awful passage, and it was a great homage to his virtue that no one seemed to feel the least uneasiness that death had come to him in that shape, so fully were all convinced that habitually he was prepared. Like that saint of old, who, when admonished to make his confession in preparation for death, replied: 'Every day in preparing for Mass, I made my confession as if for death, now I need but make it as in preparation for Mass.' Had time been given him, he could not have found it necessary to act otherwise than he was accustomed.

"Some one said, and I think truly, that he died almost as he would have chosen, had the choice been offered him. Nothing gave him more pain than to be to any one an occasion of trouble. Had he suffered a lingering illness, the trouble of those attending him would have been his greatest affliction.

"He has gone, but such men live forever. In the history of the Church of the United States, the chapter which records the life of Archbishop Kenrick will adorn one of its brightest pages. His spirit has been breathed into it, his life has been impressed upon it. Centuries could not efface the mark. They will, let us trust, only develop it in its true character, and above all, in that spirit of true faith which was the distinguishing trait of his life."

Archbishop Kenrick's death occurred during the night of July 6, 1863. He was interred with all the solemnities of the Church, and with every mark of veneration and love from prelates, priests, and laity, July 11; the Archbishops of New York and Cincinnati, and the Bishops of Wheeling, Philadelphia, Pittsburgh, Erie, Louisville,

Covington, Brooklyn, and Buffalo, assisted at the impressive service ; his remains rest with those of his good and great predecessors in the Archiepiscopal See of Baltimore. His epitaph is a beautiful, true, and classic epitome of his life and character :—

MAXIMA PIETATE ET DOCTRINA, NECNON PARI MODESTIA  
ET PAUPERTATE, ARCHIEPISCOPALEM CATHEDRAM EXORNAVIT.



RIGHT REV. LEO RAYMOND DE NECK-  
ERE, D.D.,

*Third Bishop of New Orleans, A.D. 1830.\**

BISHOP DE NECKERE was born in Wevelgham, a village in West Flanders, Belgium, June 6, 1800. His parents were pious Catholics, who bestowed every attention on the religious and secular education of their son. From his tenderest years he manifested an inclination to piety, and scarcely was he able to express himself and to read, when he exhibited a decided inclination to the religious state. He took the greatest delight in hearing and reading of religious subjects and persons, particularly the life of St. Francis Xavier, and the accounts of the foreign missions. He pursued his classical and philosophical course of studies in the College of Roulers, West Flanders, and at the Seminary of Ghent, East Flanders, and graduated at the age of seventeen. His vocation for a missionary life was proved on the occasion of the visit of Bishop Dubourg, of Louisiana, to France, in search of recruits for his diocese. Young De Neckere, then a seminarian of the Lazarists, was one of the first volunteers for this distant mission, and formed one of the colony selected and sent to Louisiana by their superior, Father Beccaria, in 1817, being then seventeen years old. He traveled through France with Bishop Dubourg, and embarked with him from Bordeaux, in Sep-

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\* Authorities: *Catholic Miscellany*; *Catholic Diary*; *Life of Bishop Flaget*, by Archbishop Spalding; and original sources.

tember, 1817. After partaking, with his companions, of the hospitality of Charles Carroll of Carrollton, at Annapolis, for about two months, he proceeded with them, under the care of Bishop Dubourg, to the West, and remained for more than a year at the Seminary of Bardstown, Kentucky, pursuing his ecclesiastical studies. He rejoined the Lazarists at the Barrens, near St. Louis, Missouri, in 1820, and his career as a seminarian there was chronicled as that of one who, "although very young, was remarkable for his uncommon talents and piety." Such was his maturity in piety and learning, that he was ordained before the canonical age, October 13, 1822, being then in his twenty-third year. His first duties were as missionary in and near the Barrens, and as a professor in the Seminary. At the age of twenty-five and twenty-six, an age when most priests are ordained, he was called upon to act as Superior of the important establishment of the Barrens, during the frequent absences of Bishop Rosati from the Seminary. The members of the community were composed of Italians, French, Germans, Belgians, Americans, and Irish; and young Father De Neckere gave conferences in the domestic chapel of the Seminary in the languages of all those nations, except the Irish, and spoke them all well. Gifted with extraordinary talents, his attainments in theology, science, and general learning were most remarkable. But in humility, zeal, and piety, he excelled even more than in learning. The missions of Missouri were no less the field of his labors than the halls of the Seminary. His labors were too great for his delicate health, and he was sent to New Orleans to recruit his strength. There the Cathedral and other temples resounded with his eloquence, as those of St. Louis and

other cities, and the seminaries and colleges of the West had often done before. Returning to the Barrens, after a considerable stay at New Orleans, he resumed his laborious life both as professor and missionary. It was said of him by his cotemporaries that, though a Fleming by birth, he was an American in education, in feelings, and in tastes. His great worth and remarkable capacity for doing good, were united with one of the most modest, retiring, and shrinking of natures. The gifted and discerning Bishop Rosati entertained for him the greatest esteem, and it was remarked of him that the general respect and admiration, in which he was held, were always accompanied by an equal amount of love for his amiable and childlike disposition.

His health, naturally delicate, began to fail again, and several severe hemorrhages from the lungs admonished him to seek rest and a change of air. For this purpose he paid a visit to his native country, where he arrived March 22, 1827. He also made a short stay at the Lazarist Seminary, at Amiens, France. While there he was summoned to Rome, and, though in a precarious condition of health, he started for the Eternal City, October 16, 1828. To his astonishment and grief, he found that Bishop Rosati had nominated him to the vacant see of New Orleans, and had selected him above all as the most worthy successor of Bishop Dubourg. He was, against his own most earnest prayers, preconized for that See by the Holy Father, August 4, 1829. He returned to Belgium, but his feeble health was more than ever affected by the fear of his appointment to the See of New Orleans. His mental anxiety brought on a fearful relapse, while accepting the hospitalities of the noble castle of Madame de Ghyseghen, and he was

there brought to the verge of the grave. That truly Catholic lady had two daughters, both of whom were remarkable for their piety and heroic devotion; the elder of these, when she heard that Father De Neckere had been preconized for the episcopal office in America, and saw the extreme danger in which he was of a speedy death, went privately to the chapel of the castle, and, prostrate before the Blessed Sacrament, presented her petition before her Lord, that He would spare the life of the Bishop and accept her own as a substitute. Father De Neckere recovered and returned to America to receive episcopal consecration, and the young lady's sacrifice was accepted in heaven, whither she was soon afterwards called by a saintly death.

Dr. De Neckere returned to America in greatly improved health. The Pontifical rescript of August 4, 1829, appointing him Bishop of New Orleans, was received by Bishop Rosati; Dr. De Neckere insisted on declining the appointment, and scarcely could he bring his mind to yield to the urgent advice of the most eminent ecclesiastics, including Bishop Rosati, when he was compelled by strict injunction from Rome to accept. He was only twenty-nine years old when appointed Bishop, but he was of ripe judgment and experience, and possessed uncommon ability and learning. In announcing the appointment of their new Bishop to the people of Louisiana in a Pastoral, Bishop Rosati said: "His merit could not be hidden by the veil under which his modesty sought to conceal it, nor could his profound humility prevent those, who had the happiness of knowing him, from feeling and testifying their esteem and respect. They all unite in thanking the Prince of Pastors for having given so worthy a Prelate to His Church. \* \* \*

The zeal, the piety, the knowledge, and the prudence of your new Bishop give the strongest hope that the work of God will prosper in his hands, and that the germs which have been fostered by the incessant cares of our worthy predecessor, the founder of our missions, will now produce fruits an hundred fold."

Bishop De Neckere's consecration was appointed to take place on Sunday, May 16, 1830, at the Cathedral in New Orleans, and in the meantime he decided to continue his residence at the Barrens, in profound retreat and preparation for his high office. At the appointed time he started in company with Bishop Rosati for New Orleans to be consecrated; but a severe attack of fever compelled him to stop at St. Genevieve. Here he was again taken with hemorrhages from an aneurism in the throat, and his fever became much worse. His already impaired health was greatly affected by these attacks. Bishop Rosati continued his journey to New Orleans, where he hoped soon to be joined by the Bishop elect, and where he was met by Bishops England and Portier, and a large number of priests, who had come to the city to witness the consecration. On the appointed Sunday an immense concourse assembled at the Cathedral, and were greatly disappointed at not seeing their new Bishop, to whom they were already greatly attached, and of whom no tidings had yet been received. Bishop De Neckere's health was somewhat restored in a month, and on June 24, 1830, he was consecrated by Bishop Rosati at the Cathedral of New Orleans, assisted by Bishops England and Portier. Bishop England preached the consecration sermon. His episcopate lasted only three years, and we know but little of the details of his labors during that time, beyond the assurance that he

"admirably governed his diocese," and some cotemporaneous accounts of his eloquent sermons in the churches of New Orleans, where the people were delighted to listen to his familiar voice, and were greatly moved by his stirring words, and edified by his saintly life. Amongst the last of his noble acts was the presentation of a splendid organ to St. Mary's Church, New Orleans, which had been built by Mr. Erben, of New York, on his order; but he did not live to hear its melodious notes.

In 1831 Bishop De Neckere called the Rev. Mr. Blanc to New Orleans, and appointed him Vicar-General, together with the venerable Mr. Richard. The feeble health of the Bishop, and his humility of life, made him anxious to be relieved of the burden of the episcopate. He accordingly made earnest application to Rome for leave to resign. Archbishop Spalding relates, in his *Life of Bishop Flaget*, that, "Bishop De Neckere wrote to our holy Prelate (Bishop Flaget) to engage his interest at Rome towards obtaining the acceptance of his resignation. Bishop Flaget answered in a strain of pleasant raillery, gently twitting his young colleague on the *necessity* of his retiring from the cares of the episcopacy after having borne the burden for the great space of nearly three years! The timid but holy Bishop of New Orleans received in good part this rebuke, so politely and so elegantly administered." The Holy See, on account of his infirm health, acceded so far to his request as to appoint Bishop Blanc his coadjutor; but the latter would not accept this office as long as Bishop De Neckere insisted on resigning, and returned the bulls of his appointment to Rome. Finding that he could not induce his colleagues to sanction his resignation, he acquiesced in their views, abandoned all purpose.

of resigning, and henceforth devoted himself without reserve to the service of his flock, as their chief pastor, as their father and servant. Thus, when the yellow fever scourged New Orleans in 1833, he was spending the season at St. Michel's; against all remonstrance he returned to the city, and devoted himself to the spiritual and temporal wants of the sick and dying, until he himself was stricken down by the pestilence, and within ten days fell a victim to his unbounded charity.

"He died," writes Archbishop Spalding, "the death of a saint, September 4, 1833."\* "He still lives," said Bishop Portier, "in our recollection and our admiration. His mortal remains are deposited beneath this sanctuary."† "He was a man," said the *New Orleans Bee*, "of extended theoretical and practical knowledge, Christian philosophy, and an ornament to the religion he taught." "He was endowed with talents of the highest order," said the *New Orleans Courier*, "and was possessed of those necessary qualifications which enabled him to fill, with credit to himself and honor to the Church, the high station he enjoyed. He will be long remembered and regretted by the citizens of this State."

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\* *Life of Bishop Flaget.*

† Sermon at the consecration of Archbishop Blanc, in the Church of St. Louis, at New Orleans.

## MOST REV. SAMUEL ECCLESTON, D.D.,

*Fifth Archbishop of Baltimore, A.D. 1834.\**

THE ancestors of Samuel Eccleston were English; his grandfather, Sir John Eccleston, came to this country from England and settled in Maryland, a few years before the American Revolution. The subject of this memoir was born in Kent County, on the eastern shore of Maryland, June 27, 1801. His parents were members of the Episcopal church, and their son Samuel was educated in, and during his earlier years adhered to, that denomination. His father died when he was quite young, and after some years his mother became married to a Catholic gentleman of Maryland, and young Eccleston, at home and at college, became surrounded by Catholic examples, which, together with the grace of God operating in his soul, led him to see the light of true faith and to embrace it. He became a student at St. Mary's College, Baltimore, and was distinguished there among his fellow students no less for his amiable, gentlemanly, and honorable deportment, than for his proficiency in his studies and his progress in piety. By his success in study, and by his endearing qualities of heart and soul, he became beloved by both teachers and scholars, and he was regarded as a shining and distinguished light among the alumni of his *Alma Mater*. It was at St. Mary's that he abjured the religious errors of his education and became a member of the Catholic church. It

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\* Authorities: *Catholic Almanac*, 1852; De Courcy and Shea's *Catholic Church in the United States*; *Catholic Magazines*, etc., etc.



was here too that he witnessed a Catholic death, that of a beloved professor, attended with so much resignation, heroic courage, and humble submission, that his soul, naturally inclined to good, became more deeply impressed with religious sentiments and views of life. These ripened into the purpose of embracing the ecclesiastical state. He entered the Seminary connected with the College, May 23, 1819. His friends and relatives were greatly opposed to the course he adopted, and used every influence and persuasion, which family ties, the pleasures and promised honors of the world, and the representation of the Catholic priesthood in a contemptuous light, could present to his consideration. The young Levite turned a deaf ear to these suggestions of the evil one, and listened only to the grace of God. His determination became the more firmly fixed, and, persevering in his noble purpose, he received the tonsure in the course of the year 1820. In the prosecution of his theological studies he was exceedingly earnest and laborious, and distinguished himself, not only as a student, but soon afterwards as a teacher of theology, and as a warm advocate and enforcer of ecclesiastical discipline. His well-balanced and gifted intellect, united with ease and fluency of speech and grace of manner, made him distinguished for the efficacy and success with which he imparted knowledge to others. In the course of 1823, he received the different degrees of advancement and preparation for the priesthood, and was finally ordained April 24, 1825, by Archbishop Maréchal. A few months after his ordination he repaired to France to enjoy the more advanced studies and advantages afforded in the Sulpitian Seminary of Issy, near Paris. Before his return he visited Eng-

land and Ireland, thus adding the advantages of travel and observation of life in various countries to his already well-stored mind. Mr. Eccleston expressed himself as highly gratified and benefited by his residence abroad, and while he brought home with him an increased zeal for religion, he also experienced a still warmer attachment for his native country, its form of government and institutions. He returned to the United States in July, 1827, and was appointed Vice-President of St. Mary's College, and in 1829 was appointed its President. While discharging these offices he exerted his great abilities in increasing the usefulness of the institution, improving its course of studies, enforcing a wholesome discipline, and imparting a flourishing and prosperous condition to it. Under his Presidency St. Mary's College made rapid advances in success and popularity, and became one of the leading Catholic colleges of the country.

Archbishop Whitfield's health becoming infirm, that Prelate was anxious to obtain the appointment of a suitable, younger, and more vigorous ecclesiastic to assist him in his arduous duties and succeed him on his death ; the matter was made a subject of consultation by the Archbishop with his suffragan Bishops, and all concurred in recommending Mr. Eccleston, then President of St. Mary's College, for nomination to this position. Such were his attainments of mind, his development of judgment and character, his enlightened zeal for religion and capacity for administration, that he was chosen for this important and responsible office at the early age of thirty-three years, and in the summer of 1834 the Papal Brief appointing Dr. Eccleston Coadjutor of Baltimore, with the title of Bishop of Thermia *in partibus*,

with the right of succession, was received by the Archbishop. The venerable Prelate consecrated his successor at the Cathedral of Baltimore, September 14 of the same year, and on his decease, on the nineteenth of October following, Dr. Eccleston succeeded to the Archiepiscopal chair of Baltimore. In 1834 Archbishop Eccleston received from Rome the *Pallium*, and with it the plenitude of the powers and honors of the Metropolitan See. Like his predecessors, he also assumed the office and duties of administrator of the diocese of Richmond, and continued to discharge this latter office until 1841, when the Right Rev. Bishop Whelan was appointed to that See.

Archbishop Eccleston, on assuming the chair of Baltimore, made a general survey and examination of his diocese, in which the church, under his worthy predecessors, had advanced to a high degree of development and prosperity, and presented at once a flourishing and yet laborious field of zeal and improvement. While possessing an efficient and zealous body of clergy, ecclesiastical seminaries, various religious institutions, and numerous male and female houses of education, the Catholic population had so vastly increased, and the wants and interests of the church so multiplied, that he found an immense work before him in maintaining and developing what his predecessors had established, and in creating and providing for the new wants and demands which religion presented to him at every turn. To provide additional schools for the Catholic youth of the diocese was one of his first cares, and to accomplish this great end he gave a paternal and liberal encouragement to the various religious orders within his jurisdiction, and took energetic steps for the introduction of others to meet

new and increasing necessities. Three additional institutions for the education of females were established under his fostering care by the Sisters of the Visitation, whose headquarters were at Georgetown, to wit: at Baltimore, Frederick, and Washington. The Brothers of St. Patrick were also introduced into the diocese in 1846, at the request of Rev. James Dolan, Pastor of St. Patrick's, to take charge of the Manual Labor School founded near Baltimore by that zealous priest.

The large increase of the German Catholic population of the United States, who were tenacious of their language and native customs long after their arrival in this country, presented to the Prelates of various dioceses great difficulties in providing suitable pastors for them. To meet this necessity Archbishop Eccleston entered into negotiations for the introduction of the priests of the Most Holy Redeemer, commonly known as Redemptorists, into the United States. The first of this useful and zealous Order came to Baltimore in 1841, from Austria. In thirty years they have erected churches, convents, and schools in most of the dioceses in the United States, and are among the most numerous, zealous, and laborious workers in this vast spiritual vineyard. In Baltimore, where the Provincial of the Order resides, the beautiful and brilliant Church of St. Alphonsus is a monument of their zeal and energy. At Annapolis their novitiate was established in a venerable old mansion, once the residence of Charles Carroll of Carrollton, and presented for the purpose by the grand-daughters of that illustrious man. But the Redemptorist Fathers have since erected on the same property a large and handsome church, novitiate, and convent, by **their own** efforts and labors.

Archbishop Eccleston also invited to the diocese of Baltimore the Congregation of the Priests of the Mission, or Lazarists, who arrived there in 1850, and were appointed the spiritual directors of the Sisters of Charity at Emmittsburg.

During his administration new churches were erected in many parts of the diocese. In Baltimore, the new churches of St. Alphonsus, St. Vincent's, St. Joseph's, St. Peter's, St. Michael's, Church of the Lazarists, and an enlargement of St. Patrick's, were erected; and new churches were also erected at Cumberland, Laurel, Pikesville, Elkridge, Ellicott's Mills, Govanstown, Havre de Grace, and in other places. Mt. Hope Hospital, for the insane and infirm, under the charge of the Sisters of Charity, is also one of the ornaments of the diocese of Baltimore, erected under the fostering care of Archbishop Eccleston. The Young Catholic's Friend Society, an association of laymen for the relief of the poor, the encouragement of education among them, and for the assistance of Catholic free schools, is another excellent institution that was introduced under his approbation and encouragement.

One of the distinguished events of Archbishop Eccleston's administration was the establishment of St. Charles' College, near Ellicott's Mills, for the education of young men preparatory to their studies for the holy ministry. This noble institution owed its origin to the munificence of the venerable Charles Carroll of Carrollton, and was brought to completion and dedicated to its holy purpose by Archbishop Eccleston. His circular on this subject, to the clergy and laity of his diocese, in 1848, shows how much he devoted himself to this great work, and it is gratifying to relate that the measures

therein recommended have been observed to the present day, and have resulted in providing ample means for continuing the usefulness and success of St. Charles' College. The following extract is from his circular:—  
“Venerable and Beloved Brethren—Many of you are aware that for several years it has been the object of my most earnest desires to open St. Charles' College for the preparatory education of youths destined to the ecclesiastical state. I am happy at length to announce to you, that the obstacles which have retarded this auspicious consummation have been removed. The debt due on the buildings has been liquidated, and, through the blessing of Providence, the institution will, on the first day of November, be ready for the reception of pupils, under the charge of reverend gentlemen whose piety, zeal, and acquirements are a guaranty of its stability and successful operation.

“While the Church is happily extending her boundaries, the number of laborers does not increase in proportion to the harvest which is spreading and thickening around them. In this diocese, as elsewhere, numerous congregations are either entirely destitute of pastors, or are visited at distant and uncertain intervals. Not only are we deprived of the means of enlightening the thousands who know not, and therefore blaspheme the spotless name of Christ; but we have not unfrequently from the same cause to deplore the lukewarmness or prevarication of the children of the faith. In fact, were it not for the co-operation of devoted clergymen from foreign lands, still more lamentable would be the condition of our mission. But even from that source we cannot expect long to fill up the ranks of the holy ministry. The experience of all ages and Christian countries proves

that a National Church must seek within its own bosom the resources of its own fecundity and prosperity. The Divine Author of our holy religion fails not to provide fit and abundant instruments for its preservation and propagation. Youth are not wanting, who, at an early period, feel themselves called to the holy ministry. But we have not provided adequate means to foster and shelter their pious yearnings. The continued contact with those of their own age, but actuated by different views and sentiments, if not professing a different religion, has, in our best colleges, proved but too generally fatal to most unequivocal vocations. St. Charles' College is intended to supply this vital and primary want of our American Church."

The administration of Archbishop Eccleston was distinguished by the five Provincial Councils of Baltimore, called and presided over by him. The fraternal goodwill with which he received his colleagues from the various dioceses of the country, the unbounded hospitality with which he entertained and provided for them and their attendants, the dignity, wisdom, and urbanity with which he presided over and led their deliberations, so impressed the distinguished members of these illustrious assemblies, that on the occasion of one of them, the Sixth Council, they paid him the tribute expressed in the following correspondence:—

"To the Most Rev. SAMUEL ECCLESTON, Archbishop of Baltimore.

"MOST REV. ARCHBISHOP—The Bishops of the Sixth Council of Baltimore, at the close of their proceedings, when you had withdrawn from the Council-chamber, unanimously resolved to present you with a cross and the vases and ornaments belonging to an archiepiscopal

'capelle,' as a token of their veneration and attachment. The courtesy, dignity, and kindness which have marked your intercourse with your colleagues, the wisdom and moderation with which you have presided over their deliberations, and the unbounded hospitality which you have exercised towards them, demanded some expression of their admiration and gratitude. On me has devolved the pleasing duty of presenting these sacred ornaments in the name of all.

"With sentiments of profound veneration, I have the honor to be, Most Rev. Archbishop,

"Your devoted Brother in Christ,

"✠ FRANCIS PATRICK,

"Bishop of Philadelphia.

"Philadelphia, October 23d, 1846."

To which the Archbishop replied as follows :—

"Baltimore, November 4th, 1846.

"Right Rev. and Dear Sir :—I have the honor to acknowledge the receipt of your letter, accompanying the vases and ornaments belonging to an archiepiscopal 'capelle,' presented to me by the Bishops of the Sixth Provincial Council of Baltimore, as a token of their veneration and attachment.

"When I was, at the close of the Council, assured that I had met the approval of my Right Rev. brethren in our official and personal intercourse, I felt myself rewarded and honored beyond my merits. Nor did I dream of any *other* token of their indulgent regard until my eyes reposed on the magnificent and costly ornaments presented and inscribed to me in their names. Whether I consider the splendor of the gift itself, or the venerable and elevated source from which it emanates,



or the delicacy of the manner in which it has been tendered, I am at a loss for language to express my deep and humble acknowledgments.

"While I cordially offer you my thanks for the kind terms in which you have made known to me the sentiments and munificence of the Fathers of the Council, I pray you to convey to them, in the way you think best, this expression of my most profound gratitude.

"I have the honor to be, Right Rev. and dear sir, with the greatest respect and attachment,

"Your Brother in Christ,

"✠ SAMUEL, Archbishop of Baltimore.

"Right Rev. Dr. Kenrick, Bishop of Philadelphia."

In the Third Provincial Council of Baltimore, which commenced its session April 16, 1837, eight Bishops, with their attendant theologians, assembled at the call of the Metropolitan. Their deliberations chiefly related to the erection of new episcopal sees, and the division of established sees into two or more. The details of their deliberations, after the approval of the Holy See, were carried out in the erection of new sees at Nashville, Natchez, and Dubuque, and the appointment of Bishops for the new dioceses.

The Fourth Provincial Council of Baltimore assembled May 17, 1840, and was attended by thirteen Bishops, including Monseigneur De Forbin Janson, Bishop of Nancy, France,\* who was unanimously invited by the assembled Prelates to take part in their deliberations, a grateful and merited tribute to his services and zeal for the Church of America, and a fitting mark of sympathy for a Prelate who, prevented by political intrigue from

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\* See his Life in Appendix, Vol. II.

discharging the high functions of his office in his diocese in France, was then an exile in our country. They also "addressed a warm letter of felicitation and encouragement to Claude Augustus De Droste de Vischering, Bishop of Cologne, and to Martin De Dunnin, Archbishop of Posen, thus showing that the heart of the Church everywhere throbs with the same life, and that the trials of religion in Europe are felt even in the New World."\* The most important decrees of this Council related to the encouragement of temperance societies among the Catholic population of the United States; the severance from the diocese of Baltimore of that of Richmond, of which the Right Rev. Dr. Whelan was then appointed Bishop by the Holy See; and to the mode of holding, preserving, and transmitting church property in the United States.

The Fifth Provincial Council of Baltimore met May 14, 1843, and was attended by sixteen Bishops. The principal business transacted in this Council related to the imposition of the penalty of excommunication *ipso facto* against such Catholics as should obtain a civil divorce and contract a second marriage; and to the erection of new sees and the subdivision of old ones. In approval of the recommendations of the Council, the Holy See, by letters dated September 13, 1843, appointed Right Rev. Andrew Byrne Bishop of the new see of Little Rock; Right Rev. William Quarter Bishop of the new see of Chicago; Right Rev. William Tyler Bishop of the new see of Hartford; and Right Rev. John M. Henni Bishop of the new see of Milwaukee. The Right Rev. Ignatius Aloysius Reynolds was at the

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\* De Courcy and Shea's *Catholic Church in the United States*.

same time appointed successor to Bishop England, of Charleston; Right Rev. John McCloskey, now Archbishop of New York, was appointed Coadjutor to Archbishop Hughes; and Right Rev. John B. Fitzpatrick was appointed Coadjutor to Bishop Fenwick, of Boston. The new see of Pittsburgh, recommended by this and the preceding Councils, was erected subsequently, and Right Rev. Michael O'Connor was appointed its Bishop.

The Sixth Provincial Council of Baltimore was convened May 10, 1846, and was attended by twenty-three Bishops, who, among their first acts, and with an unanimous and enthusiastic voice, selected and proclaimed the "*Blessed Virgin Mary, Conceived Without Sin,*" as the patroness of the United States. They also provided for carving out of the diocese of New York the dioceses of Buffalo and Albany, and out of that of Cincinnati the diocese of Cleveland. Rome, in approving these provisions, appointed the Right Rev. John Timon Bishop of Buffalo, Right Rev. John McCloskey Bishop of Albany, and Right Rev. Amodeus Rappe Bishop of Cleveland.

In November, 1846, Archbishop Eccleston had the happiness of welcoming to the United States, and to his own metropolitan city, that excellent and invaluable body of Christian teachers, the Brothers of the Christian Schools, whom he had invited to his diocese, and whose first establishment in this country was opened under the auspices of the Archbishop in Calvert Hall, Baltimore. He announced this auspicious beginning of a great and good work in the following circular:—

"ARCHDIOCESE OF BALTIMORE.—*Circular of the Most Rev. Archbishop.*—I am grateful to Divine Providence

to be enabled to inform the Rev. clergy and the laity of the archdiocese that the 'Brothers of the Christian Schools' have extended to us the advantages of their holy and admirable institution. Their first novitiate and school have been opened at Calvert Hall, in this city, and are, I trust, but the precursors of many others throughout the United States.

"I cannot too earnestly entreat all charitable persons to contribute to the support of an undertaking so eminently useful to religion and society. The faithful will read with interest the communication of the venerable brother director. \* \* \*

“✠ SAMUEL, Abp. Balt.

“BALTIMORE, Nov. 13th, 1846.”

The announcement of the brother director, alluded to by the Archbishop, was as follows: "The novitiate of the 'Brothers of the Christian Schools' has been opened in Baltimore. The object contemplated by this institute is the religious and literary instruction of male children, especially the poor. The Brothers are bound by the three religious vows of obedience, chastity, and poverty, to which is added a fourth, that of the gratuitous instruction of the poor. The terms of admittance will be made known, and further information given, on application to

“BROTHER LEOPOLD,

“Director of the Brothers in Baltimore.”

The subsequent expansion and usefulness of the excellent Order throughout the United States has been wonderful, and should awaken our gratitude, not only to the good Brothers of the Christian Schools, but also our grateful remembrance of Archbishop Eccleston.

It was also about this time that Pope Pius IX. in compliance with a request of Archbishop Eccleston and of his colleagues of the Sixth Provincial Council, granted to the clergy of the United States the privilege of adding the words "*immaculate*," and "*immaculate conception*," to the preface of the Holy Mass on the 8th of December and other days; and to the laity of the United States the privilege of adding to the Litany of the Blessed Virgin Mary the invocation, "*Queen, conceived without original sin, pray for us*." This devout petition of the American Prelates was made and granted before the Holy Father had defined the dogma of the Immaculate Conception.

The adjournment of the Sixth Council was soon followed by the death of Pope Gregory XVI. and the election of Pope Pius IX. The remarkable events that ensued are a part of the history of our age. Loud, long, and enthusiastic were the plaudits that greeted the first acts of the noble and saintly Pius IX. from every portion of the world, and especially from the United States. Popular meetings in the principal cities sent the most respectful and laudatory addresses to the Holy Father, and Congress sent a minister to congratulate him on his course and to reside at his court. It seemed as though the Protestant world were prepared to hail the return of the glorious ages of Faith, when the Sovereign Pontiff was the universally recognized Father and arbiter of the Christian world. The loyalty of Catholics was manifested by the obedience of their souls and submission of their hearts to him, whom they recognized as the Vicar of Christ on earth. To their Protestant fellow-citizens was left the work of giving utterance to the public voice of congratulation and praise. The

address of a public meeting held in New York by six thousand persons, and presided over by the Mayor, contained the following remarkable passage:—

“ And more formidable than all these, you must have girded yourself to encounter, and by God’s help to overcome, that fickleness and ingratitude of multitudes just released from benumbing bondage, which could clamor in the wilderness to be led back to the flesh-pots of Egypt; which, among the contemporaries, and even the followers of our Saviour, could leave him to bear in solitude the agony of the cross; and which in your case, we apprehend, will yet manifest itself in unreasonable expectations, extravagant hopes, impetuous requirements, and in murmurings that nothing has been earnestly intended, because everything has been already accomplished.”

The address of the Philadelphia meeting, held January 10, 1848, contained the following earnest words: “ May the Almighty grant you length of life, strength of heart, and wisdom from on high, in order to bring to a happy conclusion the beneficent reforms which you have begun! May He inspire the princes and people of Italy with the courage and moderation necessary to second your efforts! May He raise up to you successors who will continue to extend the influence of peace and justice on earth; and the time will come when the meanest of God’s poor will, if oppressed, be able to summon the most powerful of his oppressors to appear at the bar of united Christendom; and the nations will sit in judgment upon him, and the oppressor, blushing with shame, shall be forced by their unanimous and indignant voice to render justice to the oppressed.”

Similar addresses were sent from nearly every city of

any importance in the Union to the Holy Father. But soon the prophetic language of the New York meeting was realized; the clamor of the disappointed populace was raised against their Father and best friend; Count Rossi, his secretary, is assassinated, and the Holy Father himself is a fugitive from Rome. It was then that the devotion of Catholics manifested itself towards the Supreme Pontiff, and many and heart-felt were the testimonials of loyalty and affection received by the exile of Gaeta from his children throughout the world. The Catholics of the United States were not behind their brethren in these demonstrations, and the hope was entertained that the Holy Father would accept an asylum in our midst. Archbishop Eccleston was an appropriate organ to express these sentiments, as he did in his letter to Pius IX. of the eighteenth of January, 1849, the Feast of the Exaltation of the Chair of St. Peter, from which the following extract will be read with interest: "Our Seventh Council of Baltimore is to be held on the 6th of May next. We are perhaps too bold, Holy Father, in asking and hoping that, if possible, the shadow of Peter may even transiently gladden us, and give us new strength and courage. How great an honor and support to our rising Church! What joy and fervor, what fruits and pledges of communion throughout our whole Republic, if your Holiness, yielding to our unanimous wishes, would but stand amid the Prelates assembled from the most remote shores of North America, and deign to console and honor us and our flocks with your apostolic advice and paternal blessing! The Council might easily, if your Holiness so direct, be deferred to a more convenient time, and so far as our poverty permits, nothing shall be wanting to make everything a

comfort and joy to our Most Holy Father." How vividly do the present wrongs of that same Holy Father, and of that same Holy Church, recall the events of his glorious pontificate! When, Oh when, will the Catholic peoples of the world demand of their governments the restoration of the Capital of Christendom, and the liberty of the Vicar of Christ?

The Seventh Council convened at Baltimore May 6, 1849, and was attended by twenty-five Bishops. The most important parts of their proceedings related to the belief of the American Church in the Immaculate Conception of the Blessed Virgin Mary, to which the Bishops of the Council proclaimed themselves and their flocks ardently devoted, and declared they would hail with lively satisfaction its doctrinal definition by the Sovereign Pontiff, as an article of faith; to the manifestation of sympathy for the Holy See, in ordering collections in their dioceses in the nature of Peter's-pence, which yielded twenty-six thousand dollars, transmitted by Archbishop Eccleston to the Holy Father through the Papal Nuncio at Paris; and to the erection of new episcopal sees, and the assignment of the suffragan Bishops to the archiepiscopal see of St. Louis. On the return of Pope Pius IX. to Rome, the proceedings of the Council were confirmed: Bishop Whelan was transferred to the new see of Wheeling; Rt. Rev. Francis Xavier Gartland was appointed to the new see of Savannah, Rt. Rev. Joseph Cretin to the new see of St. Paul, Rt. Rev. John McGill to the see of Richmond, Rt. Rev. John Lamy to the Vicariate Apostolic of Santa Fé, Rev. Charles P. Montgomery, and, on his refusal, the Rt. Rev. Joseph S. Alemany to the see of Monterey, in the newly-ceded territory acquired from Mexico. The



apostolical brief of July 19, 1850, erected the sees of New York, Cincinnati, and New Orleans into archiepiscopal sees, making, with those of Baltimore, St. Louis, and Oregon, six metropolitan sees in the United States. The Archbishop and Bishops of the Seventh Council issued to the clergy and laity of the United States an eloquent and able address, in which they expressed the warmest sympathy for the Holy Father in his trials and sufferings, advocated the time-honored institution of the Papacy as a temporal sovereignty, designed by Providence as a shield and protection of the spiritual supremacy, and admonished the faithful to sustain and defend it.

While employed in the labors which his primacy over the American Church imposed upon him, and in the leading part which he had to take in these important Councils, and in being the medium of communication with the Holy See, Archbishop Eccleston was zealously engaged in promoting the cause of religion throughout his diocese and in supplying all its wants. Churches, convents, colleges, and other benevolent and educational institutions multiplied around him, and he had during his administration nearly doubled the number of the priests of his diocese, and at least fifteen new churches were erected. He became anxiously interested in the completion of the Cathedral, towards the progress of which his efforts and liberality accomplished much. The second tower was completed, the sanctuary and altar raised higher; the grounds were expensively and handsomely enclosed and improved; the base for the portico built, the exterior renovated, and the touching of the interior commenced. He purposed also completing the portico, toward which he was to be the principal contributor. Providence, how-

ever, designed these things should be left to others for completion.

Though of large frame, the health of Archbishop Eccleston was delicate, and he had been for several years an invalid, but not so as to impair his usefulness. It had been his custom to spend some weeks at his residence attached to the Visitation Convent, in Georgetown, as occasion rendered it necessary, where, in retirement and at leisure, he could bring up his large correspondence, and perform labors and duties which his numerous interruptions at Baltimore did not enable him to accomplish. It was during one of these visits to Georgetown, in April, 1851, that the Archbishop's health became seriously attacked, and before he could be safely removed to Baltimore all hope of his recovery disappeared. All that the skill of physicians and the tender care of his devoted children at the Convent could do, was done for his relief and comfort, but in vain. He expired April 22, 1851, surrounded by sorrowing and devoted friends, and fortified by all the aids and consolations of religion. His death was a beautiful lesson of patience, gentleness, resignation, and hope, to all who witnessed it. An eye-witness, writing from the Convent on the subject of his death, thus expresses herself:—"Could you have been at our father's side since the beginning of his illness, what angelic virtue would you not have witnessed. Such perfect meekness, humility, patience, and resignation! not a murmur, not a complaint escaped his lips. Truly has he most beautifully exemplified in himself those lessons, which in health he preached to others. In losing him we'll lose indeed a devoted father, a vigilant superior, a sincere and most disinterested friend."

The announcement of his death at Baltimore was answered by an outburst of grief; the church and other bells were tolled in token of the sorrow of the community, and all felt that not only Maryland, but that America had sustained a loss. His remains lay in state at the Visitation Convent at Georgetown for a day, and were visited by crowds of sad spectators; on the following day Requiem Mass was celebrated, and they were then borne in solemn procession through Georgetown and Washington to the Baltimore depot. The procession, composed of the Rev. clergy in their ecclesiastical vestments, singing psalms of the ritual, and followed by a long line of citizens and public functionaries, including the President and his Cabinet, and the Diplomatic Corps, passed through the principal thoroughfares of Georgetown and Washington, preceded by the cross, and extending nearly a mile in length. The remains were received at Baltimore in a manner worthy of that Metropolitan City. Carried with every demonstration of honor and respect to the Archbishopal residence, where they remained in state for two days, the solemn service was performed at the Cathedral April 26, the Right Rev. Bishop Kenrick celebrating Requiem Mass, and the Right Rev. Bishop McGill preaching the funeral sermon. The solemn occasion was also attended by the Right Rev. Bishop O'Connor, of Pittsburgh, a numerous body of priests, and an immense throng of people, all lamenting from their hearts the sad bereavement of the Church.

“Archbishop Eccleston was gifted with talents of a high order. He had a penetrating mind, which he had cultivated by laborious study and enriched with varied learning. As a preacher of the word of God, he was

regarded as eloquent, graceful, and persuasive, displaying great zeal and piety in all he uttered, and was sure to enlist the undivided attention of his hearers. It may not be useless, perhaps, to record here a fact, which is remarkable in the history of the Catholic ministry in this country, that shortly before his elevation to the priesthood, the subject of this notice was invited to deliver a prayer at the public celebration, in Baltimore, of the 4th of July, the anniversary of our national independence. He accepted the invitation, and appeared before the vast assemblage of people, vested in cassock, surplice, and stole; and while, as a minister of God, he invoked the divine blessing on the nation, and exhibited the approval of a free government and popular liberty by the Church, he delighted his immense audience by his eloquent appeal to the throne of mercy, and the pleasing manner of its delivery.

“It was the office of Archbishop Eccleston to preside at five of the Provincial Councils of Baltimore, from the 3d to the 7th inclusively, and it is well known that the dignity and wisdom that characterized him on these occasions were equalled only by the hospitality and kindness which he exercised towards his episcopal and sacerdotal brethren.

“In person Archbishop Eccleston was tall and commanding, and remarkable for his graceful deportment and ease in conversation. No one ever approached him familiarly without being pleased with him, or without increased respect for his person. His piety was of the highest order. No one could look upon him without being impressed with the idea that he was a true prelate of the Church. Ever unostentatious and unassuming, his great aim was to do good to all men, seeking the will of

his great master. His study was to please Him, regardless of the world, which would willingly have heaped upon him its choicest honors, had he not studiously fled from them." \*

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\* *Catholic Almanac*, 1862.

## NOTES.

1. *Bishop Peñalver y Cardenas'* title should be changed to that of First Bishop of Louisiana and the Floridas, which See was created in 1793, that of New Orleans not till 1823. He was born in Havana, Cuba, on April 8d, 1749, studied there at the Jesuits' College, made his higher studies at the University of St. Jerome, was ordained about the year 1773, appointed in that year provisor and Vicar-General of the diocese, thus acquiring knowledge of the ecclesiastical affairs of Louisiana and Florida, which were parts of the diocese of Havana from 1776 to 1784. Having inherited a fortune, he spent much of it on works of charity and religion, was a father to the poor, first director of the Patriotic Society, and founder of the Casa de Beneficia, for which he purchased the ground and expended \$26,000 in buildings. In 1793 the diocese of Louisiana and the Floridas was erected, he was appointed its Bishop, was consecrated in 1793, and reached New Orleans in 1794. The Cathedral had just been completed by Don Andres Almonaster. The Bishop organized his diocese, appointed a chapter and two canons, labored zealously to recall the people from religious neglect and false Revolutionary doctrines to religious fervor and practice and to the true Faith, and the clergy from a low standard to one more worthy of their calling, but met with little encouragement or success. His charity equalled his zeal. Even this not winning his flock, discouragement followed; but he was promoted to the See of Guatemala, on July 20, 1801, and left Louisiana. In Guatemala he founded a hospital, established schools, and expended his means on the poor, resigned the too heavy burden of the mitre, March 1, 1806, spent his remaining life at Havana in works of charity and devotion, and died there on July 17, 1806, leaving his property to the poor.

2. *Dr. Porro*, mentioned as Second Bishop of New Orleans, was never consecrated. *Dr. Dubourg* was therefore Second Bishop of Louisiana and the Floridas, and on the erection of the See of New Orleans, in 1823, he became First Bishop of New Orleans; hence *Dr. De Neckere* was Second, *Dr. Blanc* Third, *Dr. Odin* Fourth, and *Dr. Perché* Fifth Bishop of New Orleans, the last three being also Archbishops of New Orleans.

3. Bishop Flaget having resigned the bishopric of Bardstown, in 1830, Bishop David, who had been appointed his co-adjutor with the right of succession in 1819, became Second Bishop of Bardstown on the acceptance of Bishop Flaget's resignation. But as Rome afterwards excused Bishop David and re-appointed Bishop Flaget, it follows that Bishop Flaget was in fact First and Third Bishop of Bardstown.

## Approbation of Pope Pius IX.

*The following letter from His Holiness Pope Pius IX., approving our work and accepting the dedication of the 1st and 2d volumes, was received after the issue of the first Edition.*

PIUS, PP. IX.

*Beloved Son:*—Health and Apostolic Benediction. We accept the two volumes, written in English and elegantly published, and the accompanying most considerate letter, by which you reverently present to us the results of your labors concerning the “Lives of the Deceased Bishops of the United States of America.” We cannot, beloved son, refrain from praising exceedingly that great devotion towards this Apostolic See, which manifests itself especially in the dedication of your volumes, as well as the great devotion of heart, which you have shown in offering the present to us, and inasmuch as you declare that you ardently wish those things which you relate in this your work, concerning the increase of the Catholic religion in those parts of America, may prove a consolation to us in the midst of the tribulations which we suffer in this most oppressive war now waged against the Church. On account of these your studious labors, it would certainly be a great happiness to us to possess a knowledge of the language in which your work is written, in order that we might read it through. In the meantime, however, we cannot omit testifying to you, in the most explicit and ample manner, our grateful sentiments and our delight, both at this tribute of your filial heart and for the gift presented. Responding also with equal kindness to the prayers which you have offered to God for us, we pray to the Lord for you that He may be ever merciful to you, and that he may vouchsafe to pour forth upon you and your family the treasures of His bounty. We hope that you may realize a token of these blessings and a proof of our paternal affection in the Apostolic Benediction, which, beloved son, we affectionately bestow upon you and your family.

Given at Rome, at St. Peter's, August 24, in the year 1872, the twenty-seventh of our Pontificate.

PIUS, PP. IX.

To our Beloved Son Richard H. Clark, LL. D., New York.

## BISHOP'S OATH.

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As a matter of interest to our readers we here insert the Form of Oath taken by Bishops at the time of their consecration, as follows:—

I, N., Elect of the Church of N., will be from this hour henceforth obedient to blessed Peter the Apostle, and to holy Roman Church, and to the most blessed father Pope N., and to his successors canonically chosen. I will assist them to retain and defend, against any man whatever, the Roman Popedom, without prejudice to my rank. I will take care to preserve, defend, and promote the rights, honors, privileges, and authority of the Holy Roman Church, of the Pope, and of his successors as aforesaid. With my whole strength I will observe, and cause to be observed by others, the rules of the Holy Fathers, the decrees, ordinances or dispositions, and mandates of the Apostolic See. When called to a Synod, I will come, unless I am prevented by a canonical impediment. I will personally visit the Apostolic See once every ten years, and render an account to our most blessed Father N., and his successors as aforesaid, of my whole pastoral office, and of everything in any way appertaining to the state of my Church, to the discipline of the clergy, and to the salvation of the souls entrusted to my care, and I will humbly receive in return the Apostolic mandates, and most diligently execute them. But if I be prevented by a lawful impediment, I will perform all the things aforesaid by a certain messenger, specially authorized for this purpose, a priest of the diocese, or by some other secular or regular priest of tried virtue and piety, well instructed in all the above subjects.

I will not sell nor give away, nor mortgage, enfeoff anew, nor in any way alienate the possessions belonging to my table, (the word *Mensa* here used is broad enough to cover all the property appropriated to the support of a Bishop; but as we have no benefices in this country, this clause has but little application to us) without the leave of the Roman Pontiff. And should I proceed to any alienation of them, I am willing to contract, by the very fact, the penalties specified in the constitution published on this subject.

END OF VOLUME FIRST.

















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